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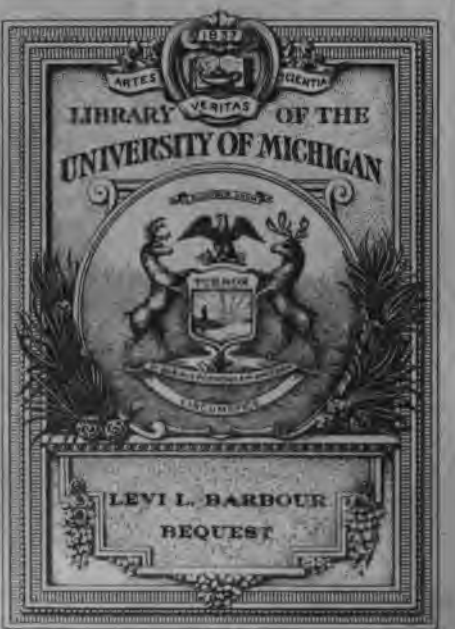
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SPANISH PAPERS.

BY

WASHINGTON IRVING.

EDITED BY

PIERRE M. IRVING.

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SPANISH PAPERS.

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PREFACE BY THE EDITOR.

A LIMITED edition of the "Legends of the Conquest of Spain," with which this volume commences, was published in 1835. These Legends, consisting of the "Legend of Don Roderick," the "Legend of the Subjugation of Spain," the "Legend of Count Julian and his Family," formed No. III. of the "Crayon Miscellany." For the Chronicles which follow them, with the exception of "Abderahman" and "Spanish Romance," which have appeared in the "Knickerbocker Magazine," I have drawn upon the unpublished manuscripts of Mr. Irving, bequeathed to me by his will. This portion of the volume is illustrative of the wars between the Spaniards and the Moors, and consists of the "Legend of Pelayo," the "Chronicle of Count Fernan Gonzalez," the most illustrious hero of his epoch, who united the kingdoms of Leon and Castile; and the "Chronicle of Fernando the Saint," that renowned champion of the faith, under whom the greater part of Spain was rescued from the Moors. I have selected these themes from a mass of unpublished manuscript that came into my hands at

the death of Mr. Irving, because they bore
press of being most nearly, though not fi
pared for the press, and because they had
special fascination, arising in part, perhaps,
long residence in that romantic country. "
Morisco-Spanish subjects" — is the languag
of his published letters — "have a charm th
me content to write about them at half pric
have so much that is high-minded, and cl
and quaint, and picturesque, and at times
about them."

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PREFACE.

FEW events in history have been so original and striking in their main circumstances, and so overwhelming and enduring in their consequences, as that of the conquest of Spain by the Saracens; yet there are few where the motives, and characters, and actions of the agents have been enveloped in more doubts and contradiction. As in the memorable story of the "Fall of Troy," we have to make out, as well as we can, the veritable details through the mists of poetic fiction; yet poetry has so combined itself with, and lent its magic coloring to every fact, that to strip it away would be to reduce the story to a meagre skeleton and rob it of all its charms. The storm of Moslem invasion that swept so suddenly over the peninsula, silenced for a time the faint voice of the Muse, and drove the sons of learning from their cells. The pen was thrown aside to grasp the sword and spear, and men were too much taken up with battling against the evils which beset them on every side, to find time or inclination to record them.

When the nation had recovered in some degree

from the effects of this astounding blow, or rather had become accustomed to the tremendous reverse which it produced, and sage men sought to inquire and write the particulars, it was too late to ascertain them in their exact verity. The gloom and melancholy that had overshadowed the land had given birth to a thousand superstitious fancies; the woes and terrors of the past were clothed with supernatural miracles and portents, and the actors in the fearful drama had already assumed the dubious characteristics of romance. Or if a writer from among the conquerors undertook to touch upon the theme, it was embellished with all the wild extravagances of an oriental imagination, which afterwards stole into the graver works of the monkish historians.

Hence, the earliest chronicles which treat of the downfall of Spain, are apt to be tinctured with those saintly miracles which savor of the pious labors of the cloister, or those fanciful fictions that betray their Arabian authors. Yet from these apocryphal sources the most legitimate and accredited Spanish histories have taken their rise, as pure rivers may be traced up to the fens and mantled pools of a morass. It is true, the authors, with cautious discrimination, have discarded those particulars too startling for belief, and have culled only such as, from their probability and congruity, might be safely recorded as historical facts; yet, scarce one of these but has been connected in the original with some romantic fiction, and, even in its divorced state, bears traces of its former alliance.

To discard, however, everything wild and marvelous in this portion of Spanish history, is to discard some of its most beautiful, instructive, and national features; it is to judge of Spain by the standard of probability suited to tamer and more prosaic countries. Spain is virtually a land of poetry and romance, where every-day life partakes of adventure, and where the least agitation or excitement carries everything up into extravagant enterprize and daring exploit. The Spaniards, in all ages, have been of swelling and braggart spirit, soaring in thought, pompous in word, and valiant, though vainglorious, in deed. Their heroic aims have transcended the cooler conceptions of their neighbors, and their reckless daring has borne them on to achievements which prudent enterprise could never have accomplished. Since the time, too, of the conquest and occupation of their country by the Arabs, a strong infusion of oriental magnificence has entered into the national character, and rendered the Spaniard distinct from every other nation of Europe.

In the following pages, therefore, the author has ventured to dip more deeply into the enchanted fountains of old Spanish chronicle than has usually been done by those who, in modern times, have treated of the eventful period of the Conquest; but in so doing, he trusts he will illustrate more fully the character of the people and the times. He has thought proper to throw these records into the form of legends, not claiming for them the authenticity

of sober history, yet giving nothing that has not historical foundation. All the facts herein contained, however extravagant some of them may be deemed, will be found in the works of sage and reverend chroniclers of yore, growing side by side with long-acknowledged truths, and might be supported by learned and imposing references in the margin.

LEGENDS OF THE CONQUEST OF SPAIN.

THE LEGEND OF DON RODERICK.[1]

CHAPTER I.

Of the Ancient Inhabitants of Spain. — Of the Misrule of Witiza the Wicked.

SPAIN, or Iberia as it was called in ancient days, has been a country harassed from the earliest times by the invader. The Celts, the Greeks, the Phenicians, the Carthaginians, by turns or simultaneously, infringed its territories, drove the native Iberians from their rightful homes, and established colonies and founded cities in the land. It subsequently fell into the all-grasping power of Rome, remaining for some time a subjugated province; and when that gigantic empire crumbled into pieces, the Suevi, the Alani, and the Vandals, those barbarians of the North, overran and ravaged this de-

[1] Many of the facts in this legend are taken from an old chronicle, written in quaint and antiquated Spanish, and professing to be a translation from the Arabian chronicle of the Moor Rasis, by Mohammed, a Moslem writer, and Gil Perez, a Spanish priest. It is supposed to be a piece of literary mosaic work, made up from both Spanish and Arabian chronicles; yet, from this work most of the Spanish historians have drawn their particulars relative to the fortunes of Don Roderick.

voted country, and portioned out the soil among them.

Their sway was not of long duration. In the fifth century the Goths, who were then the allies of Rome, undertook the reconquest of Iberia, and succeeded, after a desperate struggle of three years' duration. They drove before them the barbarous hordes, their predecessors, intermarried and incorporated themselves with the original inhabitants, and founded a powerful and splendid empire, comprising the Iberian peninsula, the ancient Narbonnaise, afterwards called Gallia Gotica, or Gothic Gaul, and a part of the African coast called Tingitania. A new nation was, in a manner, produced by this mixture of the Goths and Iberians. Sprang from a union of warrior races, reared and nurtured amidst the din of arms, the Gothic Spaniards, if they may so be termed, were a warlike, unquiet, yet high-minded and heroic people. Their simple and abstemious habits, their contempt for toil and suffering, and their love of daring enterprise, fitted them for a soldier's life. So addicted were they to war that, when they had no external foes to contend with, they fought with one another; and, when engaged in battle, says an old chronicler, the very thunders and lightnings of heaven could not separate them.[1]

For two centuries and a half the Gothic power remained unshaken, and the sceptre was wielded by twenty-five successive kings. The crown was elective, in a council of palatines, composed of

[1] Florain, *de Ocampo*, lib. 3, c. 12. Justin, *Abrev. Trog Pomp.*, lib. 44. Bleda, *Cronica*, lib. 2, c. 3.

the bishops and nobles, who, while they swore allegiance to the newly made sovereign, bound him by a reciprocal oath to be faithful to his trust. Their choice was made from among the people, subject only to one condition, that the king should be of pure Gothic blood. But though the crown was elective in principle, it gradually became hereditary from usage, and the power of the sovereign grew to be almost absolute. The king was commander-in-chief of the armies; the whole patronage of the kingdom was in his hands; he summoned and dissolved the national councils; he made and revoked laws according to his pleasure; and, having ecclesiastical supremacy, he exercised a sway even over the consciences of his subjects.

The Goths, at the time of their inroad, were stout adherents of the Arian doctrines; but after a time they embraced the Catholic faith, which was maintained by the native Spaniards free from many of the gross superstitions of the Church at Rome, and this unity of faith contributed more than anything else to blend and harmonize the two races into one. The bishops and other clergy were exemplary in their lives, and aided to promote the influence of the laws and maintain the authority of the state. The fruits of regular and secure government were manifest in the advancement of agriculture, commerce, and the peaceful arts; and in the increase of wealth, of luxury, and refinement; but there was a gradual decline of the simple, hardy, and warlike habits that had distinguished the nation in its semi-barbarous days.

Such was the state of Spain when, in the year of Redemption 701, Witiza was elected to the Gothic throne. The beginning of his reign gave promise of happy days to Spain. He redressed grievances, moderated the tributes of his subjects, and conducted himself with mingled mildness and energy in the administration of the laws. In a little while, however, he threw off the mask, and showed himself in his true nature — cruel and luxurious.

Two of his relatives, sons of a preceding king, awakened his jealousy for the security of his throne. One of them, named Favila, Duke of Cantabria, he put to death, and would have inflicted the same fate upon his son Pelayo, but that the youth was beyond his reach, being preserved by Providence for the future salvation of Spain. The other object of his suspicion was Theodofredo, who lived retired from court. The violence of Witiza reached him even in his retirement. His eyes were put out, and he was immured within a castle at Cordova. Roderick, the youthful son of Theodofredo, escaped to Italy, where he received protection from the Romans.

Witiza, now considering himself secure upon the throne, gave the reins to his licentious passions, and soon, by his tyranny and sensuality, acquired the appellation of Witiza the Wicked. Despising the old Gothic continence, and yielding to the example of the sect of Mahomet, which suited his lascivious temperament, he indulged in a plurality of wives and concubines, encouraging his subjects to do the same. Nay, he even sought

to gain the sanction of the Church to his excesses, promulgating a law by which the clergy were released from their vows of celibacy, and permitted to marry and to entertain paramours.

The sovereign Pontiff Constantine threatened to depose and excommunicate him, unless he abrogated this licentious law; but Witiza set him at defiance, threatening, like his Gothic predecessor Alaric, to assail the eternal city with his troops, and make spoil of her accumulated treasures.[1] "We will adorn our damsels," said he, "with the jewels of Rome, and replenish our coffers from the mint of St. Peter."

Some of the clergy opposed themselves to the innovating spirit of the monarch, and endeavored from the pulpits to rally the people to the pure doctrines of their faith; but they were deposed from their sacred office, and banished as seditious mischief-makers. The church of Toledo continued refractory; the Archbishop Sindaredo, it is true, was disposed to accommodate himself to the corruptions of the times, but the prebendaries battled intrepidly against the new laws of the monarch, and stood manfully in defense of their vows of chastity. "Since the church of Toledo will not yield itself to our will," said Witiza, "it shall have two husbands." So saying, he appointed his own brother Oppas, at that time archbishop of Seville, to take a seat with Sindaredo in the episcopal chair of Toledo, and made him primate of Spain. He was a priest after his own heart, and seconded him in all his profligate abuses.

[1] *Chron. de Luitprando*, 709. Abarca, *Anales de Aragon* (el Mahometismo, fol. 5).

It was in vain the denunciations of the Church were fulminated from the chair of St. Peter. Witiza threw off all allegiance to the Roman Pontiff, threatening with pain of death those who should obey the papal mandates. "We will suffer no foreign ecclesiastic, with triple crown," said he, "to domineer over our dominions."

The Jews had been banished from the country during the preceding reign, but Witiza permitted them to return, and even bestowed upon their synagogues privileges of which he had despoiled the churches. The children of Israel, when scattered throughout the earth by the fall of Jerusalem, had carried with them into other lands the gainful arcana of traffic, and were especially noted as opulent money-changers, and curious dealers in gold and silver and precious stones; on this occasion, therefore, they were enabled, it is said, to repay the monarch for his protection by bags of money, and caskets of sparkling gems, the rich product of their oriental commerce.

The kingdom at this time enjoyed external peace, but there were symptoms of internal discontent. Witiza took the alarm; he remembered the ancient turbulence of the nation and its proneness to internal feuds. Issuing secret orders, therefore, in all directions, he dismantled most of the cities, and demolished the castles and fortresses that might serve as rallying points for the factious. He disarmed the people also, and converted the weapons of war into the implements of peace It seemed, in fact, as if the millennium were dawning upon the land; for the sword was beaten

into a ploughshare, and the spear into a pruning-hook.

While thus the ancient martial fire of the nation was extinguished, its morals likewise were corrupted. The altars were abandoned, the churches closed, wide disorder and sensuality prevailed throughout the land, so that, according to the old chroniclers, within the compass of a few short years, " Witiza the Wicked taught all Spain to sin."

CHAPTER II.

The Rise of Don Roderick. — His Government.

WOE to the ruler who founds his hope of sway on the weakness or corruption of the people. The very measures taken by Witiza to perpetuate his power ensured his downfall. While the whole nation, under his licentious rule, was sinking into vice and effeminacy, and the arm of war was unstrung, the youthful Roderick, son of Theodofredo, was training up for action in the stern but wholesome school of adversity. He instructed himself in the use of arms; became adroit and vigorous by varied exercises: learned to despise all danger, and inured himself to hunger and watchfulness and the rigor of the seasons.

His merits and misfortunes procured him many friends among the Romans; and when, being arrived at a fitting age, he undertook to revenge the wrongs of his father and his kindred, a host of brave and hardy soldiers flocked to his standard. With these he made his sudden appearance in Spain. The friends of his house and the disaffected of all classes hastened to join him, and he advanced rapidly and without opposition, through an unarmed and enervated land.

Witiza saw too late the evil he had brought upon himself. He made a hasty levy, and took the field with a scantily equipped and undisciplined host, but was easily routed and made prisoner, and the whole kingdom submitted to Don Roderick.

The ancient city of Toledo, the royal residence of the Gothic kings, was the scene of high festivity and solemn ceremonial on the coronation of the victor. Whether he was elected to the throne according to the Gothic usage, or seized it by the right of conquest, is a matter of dispute among historians, but all agree that the nation submitted cheerfully to his sway, and looked forward to prosperity and happiness under their newly elevated monarch. His appearance and character seemed to justify the anticipation. He was in the splendor of youth, and of a majestic presence. His soul was bold and daring, and elevated by lofty desires. He had a sagacity that penetrated the thoughts of men, and a magnificent spirit that won all hearts. Such is the picture which ancient writers give of Don Roderick, when, with all the stern and simple virtues unimpaired, which he had acquired in adversity and exile, and flushed with the triumph of a pious revenge, he ascended the Gothic throne.

Prosperity, however, is the real touchstone of the human heart; no sooner did Roderick find himself in possession of the crown, than the love of power and the jealousy of rule were awakened n his breast. His first measure was against Witiza who was brought in chains into his pres-

ence. Roderick beheld the captive monarch with an unpitying eye, remembering only his wrongs and cruelties to his father. "Let the evils he has inflicted on others be visited upon his own head," said he; "as he did unto Theodofredo, even so be it done unto him." So the eyes of Witiza were put out, and he was thrown into the same dungeon at Cordova in which Theodofredo had languished. There he passed the brief remnant of his days in perpetual darkness, a prey to wretchedness and remorse.

Roderick now cast an uneasy and suspicious eye upon Evan and Siseburto, the two sons of Witiza. Fearful lest they should foment some secret rebellion, he banished them the kingdom. They took refuge in the Spanish dominions in Africa, where they were received and harbored by Requila, governor of Tangier, out of gratitude for favors which he had received from their late father. There they remained, to brood over their fallen fortunes, and to aid in working out the future woes of Spain.

Their uncle Oppas, bishop of Seville, who had been made copartner, by Witiza, in the archiepiscopal chair at Toledo, would have likewise fallen under the suspicion of the king; but he was a man of consummate art, and vast exterior sanctity, and won upon the good graces of the monarch. He was suffered, therefore, to retain his sacred office at Seville; but the see of Toledo was given in charge to the venerable Urbino, and the law of Witiza was revoked that dispensed the clergy from their vows of celibacy.

The jealousy of Roderick for the security of his crown was soon again aroused, and his measures were prompt and severe. Having been informed that the governors of certain castles and fortresses in Castile and Andalusia had conspired against him, he caused them to be put to death and their strongholds to be demolished. He now went on to imitate the pernicious policy of his predecessor, throwing down walls and towers, disarming the people, and thus incapacitating them from rebellion. A few cities were permitted to retain their fortifications, but these were intrusted to alcaids in whom he had especial confidence; the greater part of the kingdom was left defenseless; the nobles, who had been roused to temporary manhood during the recent stir of war, sunk back into the inglorious state of inaction which had disgraced them during the reign of Witiza — passing their time in feasting and dancing to the sound of loose and wanton minstrelsy.[1] It was scarcely possible to recognize in these idle wassailers and soft voluptuaries the descendants of the stern and frugal warriors of the frozen North — who had braved flood and mountain, and heat and cold, and had battled their way to empire across half a world in arms.

They surrounded their youthful monarch, it is true, with a blaze of military pomp. Nothing could surpass the splendor of their arms, which were embossed and enameled, and enriched with gold and jewels and curious devices; nothing could be more gallant and glorious than their

[1] Mariana, *Hist. Esp.*, lib. 6, c. 21.

array; it was all plume and banner and silken pageantry, the gorgeous trappings for tilt and tourney and courtly revel; but the iron soul of war was wanting.

How rare it is to learn wisdom from the misfortunes of others. With the fate of Witiza full before his eyes, Don Roderick indulged in the same pernicious errors, and was doomed, in like manner, to prepare the way for his own perdition.

CHAPTER III.

Of the Loves of Roderick and the Princess Elyata.

AS yet the heart of Roderick, occupied by the struggles of his early life, by warlike enterprises, and by the inquietudes of newly-gotten power, had been insensible to the charms of women; but in the present voluptuous calm the amorous propensities of his nature assumed their sway. There are divers accounts of the youthful beauty who first found favor in his eyes, and was elevated by him to the throne. We follow in our legend the details of an Arabian chronicler,[1] authenticated by a Spanish poet.[2] Let those who dispute our facts produce better authority for their contradiction.

Among the few fortified places that had not been dismantled by Don Roderick was the ancient city of Denia, situated on the Mediterranean coast, and defended on a rock-built castle that overlooked the sea.

The alcaide of the castle, with many of the people of Denia, was one day on his knees in the chapel, imploring the Virgin to allay a tempest which was strewing the coast with wrecks, when

[1] *Perdida de España*, por Abulcacim Tarif Abentarique, lib. 1.

[2] Lope de Vega.

a sentinel brought word that a Moorish cruiser was standing for the land. The alcaide gave orders to ring the alarm-bells, light signal-fires on the hill-tops, and rouse the country, for the coast was subject to cruel maraudings from the Barbary cruisers.

In a little while the horsemen of the neighborhood were seen pricking along the beach, armed with such weapons as they could find, and the alcaide and his scanty garrison descended from the hill. In the mean time the Moorish bark came rolling and pitching towards the land. As it drew near, the rich carving and gilding with which it was decorated, its silken bandaroles and banks of crimson oars, showed it to be no warlike vessel, but a sumptuous galiot destined for state and ceremony. It bore the marks of the tempest; the masts were broken, the oars shattered, and fragments of snowy sails and silken awnings were fluttering in the blast.

As the galiot grounded upon the sand, the impatient rabble rushed into the surf to capture and make spoil; but were awed into admiration and respect by the appearance of the illustrious company on board. There were Moors of both sexes sumptuously arrayed, and adorned with precious jewels, bearing the demeanor of persons of lofty rank. Among them shone conspicuous a youthful beauty, magnificently attired, to whom all seemed to pay reverence.

Several of the Moors surrounded her with drawn swords, threatening death to any that approached; others sprang from the bark, and

throwing themselves on their knees before the alcaide, implored him, by his honor and courtesy as a knight, to protect a royal virgin from injury and insult.

"You behold before you," said they, "the only daughter of the king of Algiers, the betrothed bride of the son of the king of Tunis. We were conducting her to the court of her expecting bridegroom, when a tempest drove us from our course, and compelled us to take refuge on your coast. Be not more cruel than the tempest, but deal nobly with that which even sea and storm have spared."

The alcaide listened to their prayers. He conducted the princess and her train to the castle, where every honor due to her rank was paid her. Some of her ancient attendants interceded for her liberation, promising countless sums to be paid by her father for her ransom; but the alcaide turned a deaf ear to all their golden offers. "She is a royal captive," said he; "it belongs to my sovereign alone to dispose of her." After she had reposed, therefore, for some days at the castle, and recovered from the fatigue and terror of the seas, he caused her to be conducted, with all her train, in magnificent state to the court of Don Roderick.

The beautiful Elyata[1] entered Toledo more like a triumphant sovereign than a captive. A chosen band of Christian horsemen, splendidly armed, appeared to wait upon her as a mere guard of honor. She was surrounded by the Moorish

[1] By some she is called Zara.

damsels of her train, and followed by her own Moslem guards, all attired with the magnificence that had been intended to grace her arrival at the court of Tunis. The princess was arrayed in bridal robes, woven in the most costly looms of the Orient; her diadem sparkled with diamonds and was decorated with the rarest plumes of the bird of paradise, and even the silken trappings of her palfrey, which swept the ground, were covered with pearls and precious stones. As this brilliant cavalcade crossed the bridge of the Tagus, all Toledo poured forth to behold it, and nothing was heard throughout the city but praises of the wonderful beauty of the princess of Algiers. King Roderick came forth, attended by the chivalry of his court, to receive the royal captive. His recent voluptuous life had disposed him for tender and amorous affections, and at the first sight of the beautiful Elyata he was enraptured with her charms. Seeing her face clouded with sorrow and anxiety, he soothed her with gentle and courteous words, and, conducting her to a royal palace, "Behold," said he, "thy habitation, where no one shall molest thee; consider thyself at home in the mansion of thy father, and dispose of anything according to thy will."

Here the princess passed her time with the female attendants who had accompanied her from Algiers; and no one but the king was permitted to visit her, who daily became more and more enamored of his lovely captive, and sought by tender assiduity to gain her affections. The distress of the princess at her captivity was soothed

by this gentle treatment. She was of an age when sorrow cannot long hold sway over the heart. Accompanied by her youthful attendants, she ranged the spacious apartments of the palace, and sported among the groves and alleys of its garden. Every day the remembrance of the paternal home grew less and less painful, and the king became more and more amiable in her eyes; and when at length he offered to share his heart and throne with her, she listened with downcast looks and kindling blushes, but with an air of resignation.

One obstacle remained to the complete fruition of the monarch's wishes, and this was the religion of the princess. Roderick forthwith employed the archbishop of Toledo to instruct the beautiful Elyata in the mysteries of the Christian faith. The female intellect is quick in perceiving the merits of new doctrines; the archbishop, therefore, soon succeeded in converting, not merely the princess, but most of her attendants, and a day was appointed for their public baptism. The ceremony was performed with great pomp and solemnity, in the presence of all the nobility and chivalry of the court. The princess and her damsels, clad in white, walked on foot to the cathedral, while numerous beautiful children, arrayed as angels, strewed their path with flowers; and the archbishop meeting them at the portal, received them, as it were, into the bosom of the church. The princess abandoned her Moorish appellation of Elyata, and was baptized by the

name of Exilona, by which she was thenceforth called, and has generally been known in history.

The nuptials of Roderick and the beautiful convert took place shortly afterwards, and were celebrated with great magnificence. There were jousts, and tourneys, and banquets, and other rejoicings, which lasted twenty days, and were attended by the principal nobles from all parts of Spain. After these were over, such of the attendants of the princess as refused to embrace Christianity, and desired to return to Africa, were dismissed with munificent presents; and an embassy was sent to the king of Algiers, to inform him of the nuptials of his daughter, and to proffer him the friendship of King Roderick.[1]

[1] "Como esta Infanta era muy hermosa, y el Rey [Don Rodrigo] dispuesta y gentil hombre, entro por medio el amor y aficion, y junto con el regalo con que la avia mandado hospedar y servir ful causa que el rey persuadio esta Infanta,que si se tornava a su ley de christiano la tomaria por muger, y que la haria señora de sus Reynos. Con esta persuasion ella fue contenta, y aviendose vuelto christiana, se caso con ella, y se celebraron sus bodas con muchas fiestas y regozijos, como era razon." — Abulcassim, *Conq'st de Espan*, cap. 3.

CHAPTER IV.

Of Count Julian.

FOR a time Don Roderick lived happily with his young and beautiful queen, and Toledo was the seat of festivity and splendor. The principal nobles throughout the kingdom repaired to his court to pay him homage, and to receive his commands; and none were more devoted in their reverence than those who were obnoxious to suspicion from their connection with the late king.

Among the foremost of these was Count Julian, a man destined to be infamously renowned in the dark story of his country's woes. He was one of the proudest Gothic families, lord of Consuegra and Algeziras, and connected by marriage with Witiza and the bishop Oppas — his wife, the countess Frandina, being their sister. In consequence of this connection, and of his own merits, he had enjoyed the highest dignities and commands, being one of the Espatorios, or royal sword-bearers — an office of the greatest confidence about the person of the sovereign.[1] He had, moreover, been intrusted with the military govern-

[1] Condes Espatorios; so called from the drawn swords of ample size and breadth with which they kept guard in the ante-chambers of the Gothic kings. Comes Spathariorum, custodum corporis Regis Profectus. Hunc et Propospatharium appellatum existimo. — *Patr. Pant. de Offic.* Goth

ment of the Spanish possessions on the African coast of the strait, which at that time were threatened by the Arabs of the East, the followers of Mahomet, who were advancing their victorious standard to the extremity of Western Africa. Count Julian established his seat of government at Ceuta, the frontier bulwark, and one of the far-famed gates of the Mediterranean Sea. Here he boldly faced, and held in check, the torrent of Moslem invasion.

Don Julian was a man of an active, but irregular genius, and a grasping ambition; he had a love for power and grandeur, in which he was joined by his haughty countess; and they could ill brook the downfall of their house, as threatened by the fate of Witiza. They had hastened therefore to pay their court to the newly elevated monarch, and to assure him of their fidelity to his interests.

Roderick was readily persuaded of the sincerity of Count Julian; he was aware of his merits as a soldier and a governor, and continued him in his important command; honoring him with many other marks of implicit confidence. Count Julian sought to confirm this confidence by every proof of devotion. It was a custom among the Goths to rear many of the children of the most illustrious families in the royal household. They served as pages to the king, and handmaids and ladies of honor to the queen, and were instructed in all manner of accomplishments befitting their gentle blood. When about to depart for Ceuta, to resume his command, Don Julian brought his

daughter Florinda to present her to the sovereigns. She was a beautiful virgin that had not as yet attained to womanhood. "I confide her to your protection," said he to the king, "to be unto her as a father; and to have her trained in the paths of virtue. I can leave with you no dearer pledge of my loyalty."

King Roderick received the timid and blushing maiden into his parental care; promising to watch over her happiness with a parent's eye, and that she should be enrolled among the most cherished attendants of the queen. With this assurance of the welfare of his child, Count Julian departed, well pleased, for his government at Ceuta.

CHAPTER V.

The Story of Florinda.

THE beautiful daughter of Count Julian was received with great favor by the queen Exilona and admitted among the noble damsels that attended upon her person. Here she lived in honor and apparent security, and surrounded by innocent delights. To gratify his queen, Don Roderick had built for her rural recreation a palace without the walls of Toledo, on the banks of the Tagus. It stood in the midst of a garden, adorned after the luxurious style of the East. The air was perfumed by fragrant shrubs and flowers; the groves resounded with the song of the nightingale, while the gush of fountains and water-falls, and the distant murmur of the Tagus, made it a delightful retreat during the sultry days of summer. The charm of perfect privacy also reigned throughout the place, for the garden walls were high, and numerous guards kept watch without to protect it from all intrusion.

In this delicious abode, more befitting an oriental voluptuary than a Gothic king, Don Roderick was accustomed to while away much of that time which should have been devoted to the toilsome cares of government. The very security

and peace which he had produced throughout his dominions by his precautions to abolish the means and habitudes of war, had effected a disastrous change in his character. The hardy and heroic qualities which had conducted him to the throne, were softened in the lap of indulgence. Surrounded by the pleasures of an idle and effeminate court, and beguiled by the example of his degenerate nobles, he gave way to a fatal sensuality that had lain dormant in his nature during the virtuous days of his adversity. The mere love of female beauty had first enamored him of Exilona, and the same passion, fostered by voluptuous idleness, now betrayed him into the commission of an act fatal to himself and Spain. The following is the story of his error as gathered from an old chronicle and legend.

In a remote part of the palace was an apartment devoted to the queen. It was like an eastern harem, shut up from the foot of man, and where the king himself but rarely entered. It had its own courts, and gardens, and fountains, where the queen was wont to recreate herself with her damsels, as she had been accustomed to do in the jealous privacy of her father's palace.

One sultry day the king, instead of taking his siesta, or mid-day slumber, repaired to this apartment to seek the society of the queen. In passing through a small oratory, he was drawn by the sound of female voices to a casement overhung with myrtles and jessamines. It looked into an interior garden or court, set out with orange-trees, in the midst of which was a marble fountain,

surrounded by a grassy bank, enameled with flowers.

It was the high noontide of a summer day when, in sultry Spain, the landscape trembles to the eye, and all nature seeks repose, except the grasshopper, that pipes his lulling note to the herdsman as he sleeps beneath the shade.

Around the fountain were several of the damsels of the queen, who, confident of the sacred privacy of the place, were yielding in that cool retreat to the indulgence prompted by the season and the hour. Some lay asleep on the flowery bank; others sat on the margin of the fountain, talking and laughing, as they bathed their feet in its limpid waters, and King Roderick beheld delicate limbs shining through the wave that might rival the marble in whiteness.

Among the damsels was one who had come from the Barbary coast with the queen. Her complexion had the dark tinge of Mauritania, but it was clear and transparent, and the deep rich rose blushed through the lovely brown. Her eyes were black and full of fire, and flashed from under long silken eyelashes.

A sportive contest arose among the maidens, as to the comparative beauty of the Spanish and Moorish forms; but the Mauritanian damsel revealed limbs of voluptuous symmetry that seemed to defy all rivalry.

The Spanish beauties were on the point of giving up the contest, when they bethought themselves of the young Florinda, the daughter of Count Julian, who lay on the grassy bank, aban-

loned to a summer slumber. The soft glow of youth and health mantled on her cheek; her fringed eyelashes scarcely covered their sleeping orbs; her moist and ruby lips were slightly parted, just revealing a gleam of her ivory teeth, while her innocent bosom rose and fell beneath her bodice, like the gentle swelling and sinking of a tranquil sea. There was a breathing tenderness and beauty in the sleeping virgin, that seemed to send forth sweetness like the flowers around her.

"Behold," cried her companions exultingly, "the champion of Spanish beauty!"

In their playful eagerness they half disrobed the innocent Florinda before she was aware. She awoke in time, however, to escape from their busy hands; but enough of her charms had been revealed to convince the monarch that they were not to be rivaled by the rarest beauties of Mauritania.

From this day the heart of Roderick was inflamed with a fatal passion. He gazed on the beautiful Florinda with fervid desire, and sought to read in her looks whether there was levity or wantonness in her bosom; but the eye of the damsel ever sunk beneath his gaze, and remained bent on the earth in virgin modesty.

In vain he called to mind the sacred trust reposed in him by Count Julian, and the promise he had given to watch over his daughter with paternal care; his heart was vitiated by sensual indulgence, and the consciousness of power had rendered him selfish in his gratifications.

Being one evening in the garden where the

queen was diverting herself with her damsels, and coming to the fountain where he had beheld the innocent maidens at their sport, he could no longer restrain the passion raging within his breast. Seating himself beside the fountain, he called Florinda to draw forth a thorn which had pierced his hand. The maiden knelt at his feet to examine his hand, and the touch of her slender fingers thrilled through his veins. As she knelt, too, her amber locks fell in rich ringlets about her beautiful head, her innocent bosom palpitated beneath the crimson bodice, and her timid blushes increased the effulgence of her charms.

Having examined the monarch's hand in vain. she looked up in his face with artless perplexity.

"Señor," said she, "I can find no thorn nor any sign of wound."

Don Roderick grasped her hand and pressed it to his heart. "It is here, lovely Florinda!" said he; "it is here! and thou alone canst pluck it forth!"

"My lord!" exclaimed the blushing and astonished maiden.

"Florinda!" said Don Roderick, "dost thou love me?"

"Señor," said she, "my father taught me to love and reverence you. He confided me to your care as one who would be as a parent to me, when he should be far distant, serving your majesty with life and loyalty. May God incline your majesty ever to protect me as a father." So saying, the maiden dropped her eyes to the ground, and continued kneeling; but her coun-

tenance had become deadly pale, and as she knelt she trembled.

"Florinda," said the king, "either thou dost not, or thou wilt not, understand me. I would have thee love me, not as a father, nor as a monarch, but as one who adores thee. Why dost thou start? No one shall know our loves; and, moreover, the love of a monarch inflicts no degradation like the love of a common man; riches and honors attend upon it. I will advance thee to rank and dignity, and place thee above the proudest females of my court. Thy father, too, shall be more exalted and endowed than any noble in my realm."

The soft eye of Florinda kindled at these words. "Señor," said she, "the line I spring from can receive no dignity by means so vile; and my father would rather die than purchase rank and power by the dishonor of his child. But I see," continued she, "that your majesty speaks in this manner only to try me. You may have thought me light and simple, and unworthy to attend upon the queen. I pray your majesty to pardon me, that I have taken your pleasantry in such serious part."

In this way the agitated maiden sought to evade the addresses of the monarch, but still her cheek was blanched, and her lip quivered as she spake.

The king pressed her hand to his lips with fervor. "May ruin seize me," cried he, "If I speak to prove thee. My heart, my kingdom, are at thy command. Only be mine, and thou

shalt rule absolute mistress of myself and my domains."

The damsel rose from the earth where she had hitherto knelt, and her whole countenance glowed with virtuous indignation. "My lord," said she, "I am your subject, and in your power; take my life if it be your pleasure, but nothing shall tempt me to commit a crime which would be treason to the queen, disgrace to my father, agony to my mother, and perdition to myself." With these words she left the garden, and the king, for the moment, was too much awed by her indignant virtue to oppose her departure.

We shall pass briefly over the succeeding events of the story of Florinda, about which so much has been said and sung by chronicler and bard; for the sober page of history should be carefully chastened from all scenes that might inflame a wanton imagination — leaving them to poems and romances, and such like highly seasoned works of fantasy and recreation.

Let it suffice to say that Don Roderick pursued his suit to the beautiful Florinda, his passion being more and more inflamed by the resistance of the virtuous damsel. At length, forgetting what was due to helpless beauty, to his own honor as a knight, and his word as a sovereign, he triumphed over her weakness by base and unmanly violence.

There are not wanting those who affirm that the hapless Florinda lent a yielding ear to the solicitations of the monarch, and her name has been treated with opprobrium in several of the

ancient chronicles and legendary ballads that have transmitted, from generation to generation, the story of the woes of Spain. In very truth, however, she appears to have been a guiltless victim, resisting as far as helpless female could resist, the arts and intrigues of a powerful monarch, who had naught to cheek the indulgence of his will, and bewailing her disgrace with a poignancy that shows how dearly she had prized her honor.

In the first paroxysm of her grief she wrote a letter to her father, blotted with her tears and almost incoherent from her agitation. "Would to God, my father," said she, "that the earth had opened and swallowed me ere I had been reduced to write these lines. I blush to tell thee, what it is not proper to conceal. Alas, my father! thou hast intrusted thy lamb to the guardianship of the lion. Thy daughter has been dishonored, the royal cradle of the Goths polluted, and our lineage insulted and disgraced. Hasten, my father, to rescue your child from the power of the spoiler, and to vindicate the honor of your house."

When Florinda had written these lines she summoned a youthful esquire who had been a page in the service of her father. "Saddle thy steed," said she, "and if thou dost aspire to knightly honor, or hope for lady's grace; if thou hast fealty for thy lord, or devotion to his daughter, speed swiftly upon my errand. Rest not, halt not, spare not the spur, but hie thee day and night until thou reach the sea; take the first bark, and haste with sail and oar to Ceuta, nor pause until thou give this letter to the count my

father." The youth put the letter in his bosom. "Trust me, lady," said he "I will neither halt, nor turn aside, nor cast a look behind, until I reach Count Julian." He mounted his fleet steed, sped his way across the bridge, and soon left behind him the verdant valley of the Tagus.

CHAPTER VI.

Don Roderick receives an Extraordinary Embassy.

THE heart of Don Roderick was not so depraved by sensuality, but that the wrong he had been guilty of toward the innocent Florinda, and the disgrace he had inflicted on her house, weighed heavy on his spirits, and a cloud began to gather on his once clear and unwrinkled brow.

Heaven at this time, say the old Spanish chronicles, permitted a marvelous intimation of the wrath with which it intended to visit the monarch and his people, in punishment of their sins; nor are we, say the same orthodox writers, to startle and withhold our faith when we meet in the page of discreet and sober history with these signs and potents, which transcend the probabilities of ordinary life; for the revolutions of empires and the downfalls of mighty kings are awful events, that shake the physical as well as the moral world, and are often announced by forerunning marvels and prodigious omens.

With such like cautious preliminaries do the wary but credulous historiographers of yore usher in a marvelous event of prophecy and enchantment, linked in ancient story with the fortunes of Don Roderick, but which modern doubters would

fain hold up as an apocryphal tradition of Arabian origin.

Now, so it happened, according to the legend, that about this time, as King Roderick was seated one day on his throne, surrounded by his nobles, in the ancient city of Toledo, two men of venerable appearance entered the hall of audience. Their snowy beards descended to their breasts, and their gray hairs were bound with ivy. They were arrayed in white garments of foreign or antiquated fashion, which swept the ground, and were cintured with girdles, wrought with the signs of the zodiac, from which were suspended enormous bunches of keys of every variety of form. Having approached the throne and made obeisance, — "Know, O king," said one of the old men, "that in days of yore, when Hercules of Lybia, surnamed the Strong, had set up his pillars at the ocean strait, he erected a tower near to this ancient city of Toledo. He built it of prodigious strength, and finished it with magic art, shutting up within it a fearful secret, never to be penetrated without peril and disaster. To protect this terrible mystery he closed the entrance to the edifice with a ponderous door of iron, secured by a great lock of steel, and he left a command that every king who should succeed him should add another lock to the portal; denouncing woe and destruction on him who should eventually unfold the secret of the tower.

"The guardianship of the portal was given to our ancestors, and has continued in our family, from generation to generation, since the days of

Hercules. Several kings, from time to time, have caused the gate to be thrown open, and have attempted to enter, but have paid dearly for their temerity. Some have perished within the threshold; others have been overwhelmed with horror at tremendous sounds, which shook the foundations of the earth, and have hastened to reclose the door and secure it with its thousand locks. Thus, since the days of Hercules, the inmost recesses of the pile have never been penetrated by mortal man, and a profound mystery continues to prevail over this great enchantment. This, O king, is all we have to relate; and our errand is to entreat thee to repair to the tower and affix thy lock to the portal, as has been done by all thy predecessors." Having thus said, the ancient men made a profound reverence and departed from the presence-chamber.[1]

Don Roderick remained for some time lost in thought after the departure of the men; he then dismissed all his court excepting the venerable Urbino, at that time Archbishop of Toledo. The long white beard of this prelate bespoke his advanced age, and his overhanging eyebrows showed him a man full of wary counsel.

"Father," said the king, "I have an earnest desire to penetrate the mystery of this tower." The worthy prelate shook his hoary head. "Beware, my son," said he; "there are secrets hidden from man for his good. Your predecessors for

[1] *Perdida de España*, por Abulcasim Tarif Abentarique, L. 1, c. 6. *Cronica del Rey Don Rodrigo*, por el Moro Rasis, L. 1, c. 1. Bleda, *Cron.* cap. vii.

many generations have respected this mystery, and have increased in might and empire. A knowledge of it, therefore, is not material to the welfare of your kingdom. Seek not then to indulge a rash and unprofitable curiosity, which is interdicted under such awful menaces."

"Of what importance," cried the king, "are the menaces of Hercules the Libyan? was he not a pagan? and can his enchantments have aught avail against a believer in our holy faith? Doubtless in this tower are locked up treasures of gold and jewels, amassed in days of old, the spoils of mighty kings, the riches of the pagan world. My coffers are exhausted; I have need of supply; and surely it would be an acceptable act in the eyes of Heaven to draw forth this wealth which lies buried under profane and necromantic spells, and consecrate it to religious purposes."

The venerable archbishop still continued to remonstrate, but Don Roderick heeded not his counsel, for he was led on by his malignant star. "Father," said he, "it is in vain you attempt to dissuade me. My resolution is fixed. To-morrow I will explore the hidden mystery, or rather the hidden treasures, of this tower."

CHAPTER VII.

Story of the Marvelous and Portentous Tower.

THE morning sun shone brightly upon the cliff-built towers of Toledo, when King Roderick issued out of the gate of the city at the head of a numerous train of courtiers and cavaliers, and crossed the bridge that bestrides the deep rocky bed of the Tagus. The shining cavalcade wound up the road that leads among the mountains, and soon came in sight of the necromantic tower.

Of this renowned edifice marvels are related by the ancient Arabian and Spanish chroniclers, "and I doubt much," adds the venerable Agapida, "whether many readers will not consider the whole as a cunningly devised fable, sprung from an Oriental imagination; but it is not for me to reject a fact which is recorded by all those writers who are the fathers of our national history; a fact too, which is as well attested as most of the remarkable events in the story of Don Roderick. None but light and inconsiderate minds," continues the good friar, "do hastily reject the marvelous. To the thinking mind the whole world is enveloped in mystery, and everything is full of type and portent. To such a mind the necromantic tower

of Toledo will appear as one of those wondrous monuments of the olden time; one of those Egyptian and Chaldaic piles, storied with hidden wisdom and mystic prophecy, which have been devised in past ages, when man yet enjoyed an intercourse with high and spiritual natures, and when human foresight partook of divination."

This singular tower was round and of great height and grandeur, erected upon a lofty rock, and surrounded by crags and precipices. The foundation was supported by four brazen lions, each taller than a cavalier on horseback. The walls were built of small pieces of jasper and various colored marbles, not larger than a man's hand; so subtilely joined, however, that, but for their different hues, they might be taken for one entire stone. They were arranged with marvelous cunning, so as to represent battles and warlike deeds of times and heroes long since passed away, and the whole surface was so admirably polished that the stones were as lustrous as glass, and reflected the rays of the sun with such resplendent brightness as to dazzle all beholders.[1]

King Roderick and his courtiers arrived wondering and amazed at the foot of the rock. Here there was a narrow arched way cut through the living stone, the only entrance to the tower. It was closed by a massive iron gate, covered with rusty locks of divers workmanship and in the fashion of different centuries, which had been

[1] From the minute account of the good friar, drawn from the ancient chronicles, it would appear that the walls of the tower were pictured in mosaic work.

affixed by the predecessors of Don Roderick. On either side of the portal stood the two ancient guardians of the tower, laden with the keys appertaining to the locks.

The king alighted, and approaching the portals, ordered the guardians to unlock the gate. The hoary headed men drew back with terror. "Alas!" cried they, "what is it your majesty requires of us? Would you have the mischiefs of this tower unbound, and let loose to shake the earth to its foundations?"

The venerable Archbishop Urbino likewise implored him not to disturb a mystery which had been held sacred from generation to generation within the memory of man, and which even Cæsar himself, when sovereign of Spain, had not ventured to invade. The youthful cavaliers, however, were eager to pursue the adventure, and encouraged him in his rash curiosity.

"Come what come may," exclaimed Don Roderick, "I am resolved to penetrate the mystery of this tower." So saying, he again commanded the guardians to unlock the portal. The ancient men obeyed with fear and trembling, but their hands shook with age, and when they applied the keys the locks were so rusted by time, or of such strange workmanship, that they resisted their feeble efforts, whereupon the young cavaliers pressed forward and lent their aid. Still the locks were so numerous and difficult, that with all their eagerness and strength a great part of the day was exhausted before the whole of them could be mastered.

When the last bolt had yielded to the key, the guardians and the reverend archbishop again entreated the king to pause and reflect. "Whatever is within this tower," said they, "is as yet harmless, and lies bound under a mighty spell; venture not then to open a door which may let forth a flood of evil upon the land." But the anger of the king was roused, and he ordered that the portal should be instantly thrown open. In vain, however, did one after another exert his strength, and equally in vain did the cavaliers unite their forces, and apply their shoulders to the gate; though there was neither bar nor bolt remaining, it was perfectly immovable.

The patience of the king was now exhausted, and he advanced to apply his hand; scarcely, however, did he touch the iron gate, when it swung slowly open, uttering, as it were, a dismal groan, as it turned reluctantly upon its hinges. A cold, damp wind issued forth, accompanied by a tempestuous sound. The hearts of the ancient guardians quaked within them, and their knees smote together; but several of the youthful cavaliers rushed in, eager to gratify their curiosity, or to signalize themselves in this redoubtable enterprise. They had scarcely advanced a few paces, however, when they recoiled, overcome by the baleful air, or by some fearful vision.[1] Upon this, the king ordered that fires should be kindled to dispel the darkness, and to correct the noxious and long-imprisoned air; he then led the way into the interior; but, though stout of heart, he advanced with awe and hesitation.

[1] B'eda, *Cronica*, cap. 7.

After proceeding a short distance, he entered a hall or ante-chamber, on the opposite side of which was a door, and before it, on a pedestal, stood a gigantic figure, of the color of bronze and of a terrible aspect. It held a huge mace, which it whirled incessantly, giving such cruel and resounding blows upon the earth as to prevent all further entrance.

The king paused at sight of this appalling figure, for whether it were a living being, or a statue of magic artifice, he could not tell. On its breast was a scroll, whereon was inscribed, in large letters, "I do my duty." [1] After a little while Roderick plucked up heart, and addressed it with great solemnity. "Whatever thou be," said he, "know that I come not to violate this sanctuary, but to inquire into the mystery it contains; I conjure thee, therefore, to let me pass in safety."

Upon this the figure paused with uplifted mace, and the king and his train passed unmolested through the door.

They now entered a vast chamber, of a rare and sumptuous architecture, difficult to be described. The walls were incrusted with the most precious gems, so joined together as to form one smooth and perfect surface. The lofty dome appeared to be self-supported, and was studded with gems, lustrous as the stars of the firmament. There was neither wood, nor any other common or base material to be seen throughout the edifice. There were no windows or other openings

[1] Bleda, *Cronica*, cap. 7.

to admit the day, yet a radiant light was spread throughout the place which seemed to shine from the walls and to render every object distinctly visible.

In the centre of this hall stood a table of alabaster, of the rarest workmanship, on which was inscribed, in Greek characters, that Hercules Alcides, the Theban Greek, had founded this tower in the year of the world three thousand and six. Upon the table stood a golden casket, richly set round with precious stones, and closed with a lock of mother-of-pearl, and on the lid were inscribed the following words: —

"In this coffer is contained the mystery of the tower. The hand of none but a king can open it; but let him beware! for marvelous events will be revealed to him, which are to take place before his death."

King Roderick boldly seized upon the casket. The venerable archbishop laid his hand upon his arm, and made a last remonstrance. "Forbear, my son," said he; "desist while there is yet time. Look not into the mysterious decrees of Providence. God has hidden them in mercy from our sight, and it is impious to rend the veil by which they are concealed."

"What have I to dread from a knowledge of the future?" replied Roderick, with an air of haughty presumption. "If good be destined me I shall enjoy it by anticipation; if evil, I shall arm myself to meet it." So saying, he rashly broke the lock.

Within the coffer he found nothing but a linen

cloth, folded between two tablets of copper. On unfolding it, he beheld painted on it figures of men on horseback, of fierce demeanor, clad in turbans and robes of various colors, after the fashion of the Arabs, with scimetars hanging from their necks, and cross-bows at their saddle-backs, and they carried banners and pennons with divers devices. Above them was inscribed, in Greek characters, "Rash monarch! behold the men who are to hurl thee from thy throne, and subdue thy kingdom!"

At sight of these things the king was troubled in spirit, and dismay fell upon his attendants. While they were yet regarding the paintings, it seemed as if the figures began to move, and a faint sound of warlike tumult arose from the cloth, with the clash of cymbal and bray of trumpet, the neigh of steed and shout of army; but all was heard indistinctly, as if afar off, or in a reverie or dream. The more they gazed, the plainer became the motion, and the louder the noise; and the linen cloth rolled forth, and amplified, and spread out, as it were, a mighty banner, and filled the hall, and mingled with the air, until its texture was no longer visible, or appeared as a transparent cloud. And the shadowy figures became all in motion, and the din and uproar became fiercer and fiercer; and whether the whole were an animated picture, or a vision, or an array of embodied spirits, conjured up by supernatural power, no one present could tell. They beheld before them a great field of battle, where Christians and Moslems were engaged in deadly con-

flict. They heard the rush and tramp of steeds, the blast of trump and clarion, the clash of cymbal, and the stormy din of a thousand drums. There was the clash of swords, and maces, and battle-axes, with the whistling of arrows and the hurtling of darts and lances. The Christians quailed before the foe; the infidels pressed upon them and put them to utter rout; the standard of the cross was cast down, the banner of Spain was trodden under foot, the air resounded with shouts of triumph, with yells of fury, and with the groans of dying men. Amidst the flying squadrons King Roderick beheld a crowned warrior, whose back was towards him, but whose armor and device were his own, and who was mounted on a white steed that resembled his own war-horse Orelia. In the confusion of the flight, the warrior was dismounted, and was no longer to be seen, and Orelia galloped wildly through the field of battle without a rider.

Roderick stayed to see no more, but rushed from the fatal hall, followed by his terrified attendants. They fled through the outer chamber, where the gigantic figure with the whirling mace had disappeared from his pedestal, and, on issuing into the open air, they found the two ancient guardians of the tower lying dead at the portal, as though they had been crushed by some mighty blow. All nature, which had been clear and serene, was now in wild uproar. The heavens were darkened by heavy clouds; loud bursts of thunder rent the air, and the earth was deluged with rain and rattling hail.

The king ordered that the iron portal should be closed, but the door was immovable, and the cavaliers were dismayed by the tremendous turmoil and the mingled shouts and groans that continued to prevail within. The king and his train hastened back to Toledo, pursued and pelted by the tempest. The mountains shook and echoed with the thunder, trees were uprooted and blown down, and the Tagus raged and roared and flowed above its banks. It seemed to the affrighted courtiers as if the phantom legions of the tower had issued forth and mingled with the storm; for amidst the claps of thunder and the howling of the wind, they fancied they heard the sound of the drums and trumpets, the shouts of armies, and the rush of steeds. Thus beaten by tempest and overwhelmed with horror, the king and his courtiers arrived at Toledo, clattering across the bridge of the Tagus, and entering the gate in headlong confusion, as though they had been pursued by an enemy.

In the morning the heavens were again serene, and all nature was restored to tranquillity. The king, therefore, issued forth with his cavaliers, and took the road to the tower, followed by a great multitude, for he was anxious once more to close the iron door, and shut up those evils that threatened to overwhelm the land. But lo! on coming in sight of the tower, a new wonder met their eyes. An eagle appeared high in the air, seeming to descend from heaven. He bore in his beak a burning brand, and, lighting on the summit of the tower, fanned the fire with his wings. In a little while the edifice burst forth

into a blaze, as though it had been built of rosin, and the flames mounted into the air with a brilliancy more dazzling than the sun; nor did they cease until every stone was consumed, and the whole was reduced to a heap of ashes. Then there came a vast flight of birds, small of size and sable of hue, darkening the sky like a cloud; and they descended, and wheeled in circles round the ashes, causing so great a wind with their wings that the whole was borne up into the air, and scattered throughout all Spain, and wherever a particle of that ashes fell it was as a stain of blood. It is furthermore recorded by ancient men and writers of former days, that all those on whom this dust fell were afterwards slain in battle, when the country was conquered by the Arabs, and that the destruction of this necromantic tower was a sign and token of the approaching perdition of Spain.

"Let all those," concludes the cautious friar, "who question the verity of this most marvelous occurrence, consult those admirable sources of our history, the chronicle of the Moor Rasis, and the work entitled "The Fall of Spain," written by the Moor Abulcasim Tarif Abentarique. Let them consult, moreover, the venerable historian Bleda, and the cloud of other Catholic Spanish writers who have treated of this event, and they will find I have related nothing that has not been printed and published under the inspection and sanction of our holy mother Church. God alone knoweth the truth of these things; I speak nothing but what has been handed down to me from times of old."

CHAPTER VIII.

Count Julian. — His Fortunes in Africa. — He hears of the Dishonor of his Child. — His Conduct thereupon.

THE course of our legendary narration now returns to notice the fortunes of Count Julian, after his departure from Toledo to resume his government on the coast of Barbary. He left the Countess Frandina at Algeziras, his paternal domain, for the province under his command was threatened with invasion. In fact, when he arrived at Ceuta he found his post in imminent danger from the all-conquering Moslems. The Arabs of the East, the followers of Mahomet, having subjugated several of the most potent Oriental kingdoms, had established their seat of empire at Damascus, where at this time it was filled by Waled Almanzor, surnamed "The Sword of God." From thence the tide of Moslem conquest had rolled on to the shores of the Atlantic, so that all Almagreb, or Western Africa, had submitted to the standard of the Prophet, with the exception of a portion of Tingitania, lying along the straits, — being the province held by the Goths of Spain, and commanded by Count Julian. The Arab invaders were a hundred thousand strong, most of them

veteran troops, seasoned in warfare and accustomed to victory. They were led by an old Arab general, Muza ben Nosier, to whom was confided the government of Almagreb, — most of which he had himself conquered. The ambition of this veteran was to make the Moslem conquest complete, by expelling the Christians from the African shores; with this view his troops menaced the few remaining Gothic fortresses of Tingitania, while he himself sat down in person before the walls of Ceuta. The Arab chieftain had been rendered confident by continual success, and thought nothing could resist his arms and the sacred standard of the Prophet. Impatient of the tedious delays of a siege, he led his troops boldly against the rock-built towers of Ceuta, and attempted to take the place by storm. The onset was fierce, and the struggle desperate: the swarthy sons of the desert were light and vigorous, and of fiery spirit; but the Goths, inured to danger on this frontier, retained the stubborn valor of their race, so impaired among their brethren in Spain. They were commanded, too, by one skilled in warfare and ambitious of renown. After a vehement conflict, the Moslem assailants were repulsed from all points, and driven from the walls. Don Julian sallied forth and harassed them in their retreat, and so severe was the carnage that the veteran Muza was fain to break up his camp and retire confounded from the siege.

The victory at Ceuta resounded throughout Tingitania, and spread universal joy. On every side were heard shouts of exultation, mingled with

praises of Count Julian. He was hailed by the people, wherever he went, as their deliverer, and blessings were invoked upon his head. The heart of Count Julian was lifted up, and his spirit swelled within him; but it was with noble and virtuous pride, for he was conscious of having merited the blessings of his country.

In the midst of his exultation, and while the rejoicings of the people were yet sounding in his ears, the page arrived who bore the letter from his unfortunate daughter.

"What tidings from the king?" said the count, as the page knelt before him. "None, my lord," replied the youth; "but I bear a letter sent in all haste by the Lady Florinda."

He took the letter from his bosom and presented it to his lord. As Count Julian read it, his countenance darkened and fell. "This," said he, bitterly, "is my reward for serving a tyrant; and these are the honors heaped on me by my country while fighting its battles in a foreign land. May evil overtake me, and infamy rest upon my name, if I cease until I have full measure of revenge."

Count Julian was vehement in his passions, and took no counsel in his wrath. His spirit was haughty in the extreme, but destitute of true magnanimity, and when once wounded, turned to gall and venom. A dark and malignant hatred entered into his soul, not only against Don Roderick, but against all Spain; he looked upon it as the scene of his disgrace, a land in which his family was dishonored, and, in seeking to revenge the wrongs he had suffered from his sovereign, he

meditated against his native country one of the blackest schemes of treason that ever entered into the human heart.

The plan of Count Julian was to hurl King Roderick from his throne, and to deliver all Spain into the hands of the infidels. In concerting and executing this treacherous plot, it seemed as if his whole nature was changed; every lofty and generous sentiment was stifled, and he stooped to the meanest dissimulation. His first object was, to extricate his family from the power of the king and to remove it from Spain before his treason should be known; his next, to deprive the country of its remaining means of defense against an invader.

With these dark purposes at heart, but with an open and serene countenance, he crossed to Spain and repaired to the court at Toledo. Wherever he came he was hailed with acclamation as a victorious general, and appeared in the presence of his sovereign radiant with the victory at Ceuta. Concealing from King Roderick his knowledge of the outrage upon his house, he professed nothing but the most devoted loyalty and affection.

The king loaded him with favors; seeking to appease his own conscience by heaping honors upon the father in atonement of the deadly wrong inflicted upon his child. He regarded Count Julian, also, as a man able and experienced in warfare, and took his advice in all matters relating to the military affairs of the kingdom. The count magnified the dangers that threatened

the frontier under his command, and prevailed upon the king to send thither the best horses and arms remaining from the time of Witiza, there being no need of them in the centre of Spain, in its present tranquil state. The residue, at his suggestion, was stationed on the frontiers of Gallia; so that the kingdom was left almost wholly without defense against any sudden irruption from the south.

Having thus artfully arranged his plans, and all things being prepared for his return to Africa, he obtained permission to withdraw his daughter from the court, and leave her with her mother, the Countess Frandina, who, he pretended, lay dangerously ill at Algeziras. Count Julian issued out of the gate of the city, followed by a shining band of chosen followers, while beside him, on a palfrey, rode the pale and weeping Florinda. The populace hailed and blessed him as he passed, but his heart turned from them with loathing. As he crossed the bridge of the Tagus he looked back with a dark brow upon Toledo, and raised his mailed hand and shook it at the royal palace of King Roderick, which crested the rocky height. "A father's curse," said he, "be upon thee and thine! may desolation fall upon thy dwelling, and confusion and defeat upon thy realm!"

In his journeyings through the country, he looked round him with a malignant eye: the pipe of the shepherd and the song of the husbandman were as discord to his soul; every sight and sound of human happiness sickened him at heart; and, in the bitterness of his spirit, he prayed that he

might see the whole scene of prosperity laid waste with fire and sword by the invader.

The story of domestic outrage and disgrace had already been made known to the Countess Frandina. When the hapless Florinda came in presence of her mother, she fell on her neck, and hid her face in her bosom, and wept; but the countess shed never a tear, for she was a woman haughty of spirit and strong of heart. She looked her husband sternly in the face. "Perdition light upon thy head," said she, "if thou submit to this dishonor. For my own part, woman as I am, I will assemble the followers of my house, nor rest until rivers of blood have washed away this stain."

"Be satisfied," replied the count; "vengeance is on foot, and will be sure and ample."

Being now in his own domains, surrounded by his relatives and friends, Count Julian went on to complete his web of treason. In this he was aided by his brother-in-law, Oppas, the Bishop of Seville, — a man dark and perfidious as the night, but devout in demeanor, and smooth and plausible in council. This artful prelate had contrived to work himself into the entire confidence of the king, and had even prevailed upon him to permit his nephews, Evan and Siseburto, the exiled sons of Witiza, to return into Spain. They resided in Andalusia, and were now looked to as fit instruments in the present traitorous conspiracy.

By the advice of the bishop, Count Julian called a secret meeting of his relatives and adherents on a wild rocky mountain, not far from

Consuegra, and which still bears the Moorish appellation of "La Sierra de Calderin," or the Mountain of Treason.[1] When all were assembled, Count Julian appeared among them, accompanied by the bishop and by the Countess Frandina. Then gathering around him those who were of his blood and kindred, he revealed the outrage that had been offered to their house. He represented to them that Roderick was their legitimate enemy; that he had dethroned Witiza, their relation, and had now stained the honor of one of the most illustrious daughters of their line. The Countess Frandina seconded his words. She was a woman majestic in person and eloquent of tongue, and being inspired by a mother's feelings, her speech aroused the assembled cavaliers to fury.

The count took advantage of the excitement of the moment to unfold his plan. The main object was to dethrone Don Roderick, and give the crown to the sons of the late King Witiza. By this means they would visit the sins of the tyrant upon his head, and, at the same time, restore the regal honors to their line. For this purpose their own force would be insufficient, but they might procure the aid of Muza ben Nosier, the Arabian general in Mauritania, who would no doubt gladly send a part of his troops into Spain to assist in the enterprise.

The plot thus suggested by Count Julian received the unholy sanction of Bishop Oppas, who engaged to aid it secretly with all his in-

[1] Bleda, cap. 5.

fluence and means; for he had great wealth and possessions, and many retainers. The example of the reverend prelate determined all who might otherwise have wavered, and they bound themselves by dreadful oaths to be true to the conspiracy. Count Julian undertook to proceed to Africa, and seek the camp of Muza, to negotiate for his aid, while the bishop was to keep about the person of King Roderick, and lead him into the net prepared for him.

All things being thus arranged, Count Julian gathered together his treasure, and taking his wife and daughter and all his household, abandoned the country he meant to betray, — embarking at Malaga for Ceuta. The gate in the wall of that city, through which they went forth, continued for ages to bear the name of Puerta de la Cava, or the Gate of the Harlot; for such was the opprobrious and unmerited appellation bestowed by the Moors on the unhappy Florinda.[1]

[1] Bleda, cap. 4.

CHAPTER IX.

Secret Visit of Count Julian to the Arab Camp. — First Expedition of Taric El Tuerto.

WHEN Count Julian had placed his family in security in Ceuta, surrounded by soldiery devoted to his fortunes, he took with him a few confidential followers and departed in secret for the camp of the Arabian Emir, Muza ben Nosier. The camp was spread out in one of those pastoral valleys which lie at the feet of the Barbary Hills, with the great range of the Atlas Mountains towering in the distance. In the motley army here assembled were warriors of every tribe and nation, that had been united by pact or conquest in the cause of Islam. There were those who had followed Muza from the fertile regions of Egypt, across the deserts of Barca, and those who had joined his standard from among the sunburnt tribes of Mauritania. There were Saracen and Tartar, Syrian and Copt, and swarthy Moor; sumptuous warriors from the civilized cities of the East, and the gaunt and predatory rovers of the desert. The greater part of the army, however, was composed of Arabs; but differing greatly from the first rude hordes that enlisted under the banner of Mahomet. Almost a century

of continual wars with the cultivated nations of the East had rendered them accomplished warriors; and the occasional sojourn in luxurious countries and populous cities, had acquainted them with the arts and habits of civilized life. Still the roving, restless, and predatory habits of the genuine son of Ishmael prevailed, in defiance of every change of clime or situation.

Count Julian found the Arab conqueror Muza surrounded by somewhat of Oriental state and splendor. He was advanced in life, but of a noble presence, and concealed his age by tingeing his hair and beard with henna. The count assumed an air of soldier-like frankness and decision when he came into his presence. "Hitherto," said he, "we have been enemies; but I come to thee in peace, and it rests with thee to make me the most devoted of thy friends. I have no longer country or king. Roderick the Goth is an usurper, and my deadly foe; he has wounded my honor in the tenderest point, and my country affords me no redress. Aid me in my vengeance, and I will deliver all Spain into thy hands, — a land far exceeding in fertility and wealth all the vaunted regions thou hast conquered in Tingitania."

The heart of Muza leaped with joy at these words, for he was a bold and ambitious conqueror, and, having overrun all western Africa, had often cast a wistful eye to the mountains of Spain, as he beheld them brightening beyond the waters of the strait. Still he possessed the caution of a veteran, and feared to engage in an enterprise of such moment, and to carry his arms into another

division of the globe, without the approbation of his sovereign. Having drawn from Count Julian the particulars of his plan, and of the means he possessed to carry it into effect, he laid them before his confidential counselors and officers, and demanded their opinion. "These words of Count Julian," said he, "may be false and deceitful; or he may not possess the power to fulfill his promises. The whole may be a pretended treason to draw us on to our destruction. It is more natural that he should be treacherous to us than to his country."

Among the generals of Muza, was a gaunt, swarthy veteran, scarred with wounds, — a very Arab, whose great delight was roving and desperate enterprise, and who cared for nothing beyond his steed, his lance, and scimetar. He was a native of Damascus; his name was Taric ben Zeyad, but, from having lost an eye, he was known among the Spaniards by the appellation of Taric el Tuerto, or Taric the one-eyed.

The hot blood of this veteran Ishmaelite was in a ferment when he heard of a new country to invade and vast regions to subdue, and he dreaded lest the cautious hesitation of Muza should permit the glorious prize to escape them. "You speak doubtingly," said he, "of the words of this Christian cavalier, but their truth is easily to be ascertained. Give me four galleys and a handful of men, and I will depart with this Count Julian, skirt the Christian coast, and bring thee back tidings of the land, and of his means to put it in our power."

The words of the veteran pleased Muza ben Nosier, and he gave his consent; and Taric departed with four galleys, and five hundred men, guided by the traitor Julian.[1] This first expedition of the Arabs against Spain, took place, according to certain historians, in the year of our Lord seven hundred and twelve; though others differ on this point, as indeed they do upon almost every point in this early period of Spanish history. The date to which the judicious chroniclers incline, is that of seven hundred and ten, in the month of July. It would appear from some authorities, also, that the galleys of Taric cruised along the coasts of Andalusia and Lusitania, under the feigned character of merchant barks, nor is this at all improbable, while they were seeking merely to observe the land, and get a knowledge of the harbors. Wherever they touched, Count Julian dispatched emissaries to assemble his friends and adherents at an appointed place. They gathered together secretly at Gezira Alhadra, that is to say, the Green Island, where they held a conference with Count Julian in presence of Taric ben Zeyad.[2] Here they again avowed their readiness to flock to his standard whenever it should be openly raised, and made known their various preparations for a rebellion. Taric was convinced, by all that he had seen and heard, that Count Julian had not deceived them, either as to his disposition or his means to betray his country. In-

[1] Beuter, *Cron. Gen. de España*, L. 1, c. 28. Marmol *Descrip. de Africa*, L. 2, c. 10.

[2] Bleda, *Cron.* c. 5.

dulging his Arab inclinations, he made an inroad into the land, collected great spoil and many captives, and bore off his plunder in triumph to Muza, as a specimen of the riches to be gained by the conquest of the Christian land.[1]

[1] Conde, *Hist. Dom. Arab.* part 1, c. 8.

CHAPTER X.

Letter of Muza to the Caliph. — Second Expedition of Taric el Tuerto.

IN hearing the tidings brought by Taric el Tuerto, and beholding the spoil he had collected, Muza wrote a letter to the Caliph Waled Almanzor, setting forth the traitorous proffer of Count Julian, and the probability, through his means, of making a successful invasion of Spain. "A new land," said he, "spreads itself out before our delighted eyes, and invites our conquest: a land, too, that equals Syria in the fertility of its soil and the serenity of its sky; Yemen, or Arabia the Happy, in its delightful temperature; India, in its flowers and spices; Hegiaz, in its fruits and flowers; Cathay, in its precious minerals; and Aden, in the excellence of its ports and harbors. It is populous also, and wealthy; having many splendid cities and majestic monuments of ancient art. What is to prevent this glorious land from becoming the inheritance of the faithful? Already we have overcome the tribes of Berbery, of Zab, of Derar of Zaara, Mazamuda and Sus, and the victorious standard of Islam floats on the towers of Tangier. But four leagues of sea separate us from the op-

posite coast. One word from my sovereign, and the conquerors of Africa will pour their legions into Andalusia, rescue it from the domination of the unbeliever, and subdue it to the law of the Koran." [1]

The Caliph was overjoyed with the contents of the letter. "God is great!" exclaimed he, "and Mahomet is his prophet! It has been foretold by the ambassador of God that his law should extend to the ultimate parts of the West, and be carried by the sword into new and unknown regions. Behold another land is opened for the triumphs of the faithful. It is the will of Allah, and be his sovereign will obeyed." So the Caliph sent missives to Muza, authorizing him to undertake the conquest.

Upon this there was a great stir of preparation, and numerous vessels were assembled and equipped at Tangier to convey the invading army across the straits. Twelve thousand men were chosen for this expedition, — most of them light Arabian troops, seasoned in warfare, and fitted for hardy and rapid enterprise. Among them were many horsemen, mounted on fleet Arabian steeds. The whole was put under the command of the veteran Taric el Tuerto, or the one-eyed, in whom Muza reposed implicit confidence as in a second self. Taric accepted the command with joy; his martial fire was roused at the idea of having such an army under his sole command, and such a country to overrun, and he secretly determined never to return unless victorious.

[1] Conde, part 1, c. 8.

He chose a dark night to convey his troops across the Straits of Hercules, and by break of day they began to disembark at Tarifa before the country had time to take the alarm. A few Christians hastily assembled from the neighborhood and opposed their landing, but were easily put to flight. Taric stood on the sea-side, and watched until the last squadron had landed, and all the horses, armor, and munitions of war were brought on shore; he then gave orders to set fire to the ships. The Moslems were struck with terror when they beheld their fleet wrapped in flames and smoke, and sinking beneath the waves. "How shall we escape," exclaimed they, "if the fortune of war should be against us?" "There is no escape for the coward," cried Taric; "the brave man thinks of none; your only chance is victory." "But how without ships shall we ever return to our homes?" "Your homes," replied Taric, "are before you; but you must win them with your swords."

While Taric was yet talking with his followers, says one of the ancient chroniclers, a Christian female was descried waving a white pennon on a reed, in signal of peace. On being brought into the presence of Taric, she prostrated herself before him. "Señor," said she, "I am an ancient woman; and it is now fully sixty years past and gone since, as I was keeping vigils one winter's night by the fireside, I heard my father, who was an exceeding old man, read a prophecy said to have been written by a holy friar; and this was the purport of the prophecy, that a time would

arrive when our country would be invaded and conquered by a people from Africa of a strange garb, a strange tongue, and a strange religion. They were to be led by a strong and valiant captain, who would be known by these signs: on his right shoulder he would have a hairy mole, and his right arm would be much longer than the left, and of such length as to enable him to cover his knee with his hand without bending his body."

Taric listened to the old beldame with grave attention, and when she had concluded, he laid bare his shoulder, and lo! there was the mole as it had been described; his right arm, also, was in verity found to exceed the other in length, though not to the degree that had been mentioned. Upon this the Arab host shouted for joy, and felt assured of conquest.

The discreet Antonio Agapida, though he records this circumstance as it is set down in ancient chronicle, yet withholds his belief from the pretended prophecy, considering the whole a cunning device of Taric to increase the courage of his troops. "Doubtless," says he, "there was a collusion between this ancient sibyl and the crafty son of Ishmael; for these infidel leaders were full of damnable inventions to work upon the superstitious fancies of their followers, and to inspire them with a blind confidence in the success of their arms."

Be this as it may, the veteran Taric took advantage of the excitement of his soldiery, and led them forward to gain possession of a stronghold, which was in a manner the key to all the adja-

cent country. This was a lofty mountain or promontory almost surrounded by the sea, and connected with the main-land by a narrow isthmus. It was called the rock of Calpe, and, like the opposite rock of Ceuta, commanded the entrance to the Mediterranean Sea. Here, in old times, Hercules had set up one of his pillars, and the city of Heraclea had been built.

As Taric advanced against this promontory, he was opposed by a hasty levy of the Christians, who had assembled under the banner of a Gothic noble of great power and importance, whose domains lay along the mountainous coast of the Mediterranean. The name of this Christian cavalier was Theodomir, but he has universally been called Tadmir by the Arabian historians, and is renowned as being the first commander that made any stand against the inroads of the Moslems. He was about forty years of age; hardy, prompt, and sagacious; and had all the Gothic nobles been equally vigilant and shrewd in their defense, the banner of Islam would never have triumphed over the land.

Theodomir had but seventeen hundred men under his command, and these but rudely armed; yet he made a resolute stand against the army of Taric, and defended the pass to the promontory with great valor. He was at length obliged to retreat, and Taric advanced and planted his standard on the rock of Calpe, and fortified it as his stronghold, and as the means of securing an entrance into the land. To commemorate his first victory, he changed the name of the promontory,

and called it Gibel Taric, or the Mountain of Taric, but in process of time the name has gradually been altered to Gibraltar.

In the mean time, the patriotic chieftain Theodomir, having collected his routed forces, encamped with them on the skirts of the mountains, and summoned the country round to join his standard. He sent off missives in all speed to the king, imparting in brief and blunt terms the news of the invasion, and craving assistance with equal frankness. "Señor," said he, in his letter, "the legions of Africa are upon us, but whether they come from heaven or earth I know not. They seem to have fallen from the clouds, for they have no ships. We have been taken by surprise, overpowered by numbers, and obliged to retreat; and they have fortified themselves in our territory. Send us aid, Señor, with instant speed, or rather, come yourself to our assistance." [1]

[1] Conde, part 1, c. 9.

CHAPTER XI.

Measures of Don Roderick on Hearing of the Invasion. — Expedition of Ataulpho. — Vision of Taric.

WHEN Don Roderick heard that legions of turbaned troops had poured into the land from Africa, he called to mind the visions and predictions of the necromantic tower, and great fear came upon him. But, though sunk from his former hardihood and virtue, though enervated by indulgence, and degraded in spirit by a consciousness of crime, he was resolute of soul, and roused himself to meet the coming danger. He summoned a hasty levy of horse and foot, amounting to forty thousand; but now were felt the effects of the crafty counsel of Count Julian, for the best of the horses and armor intended for the public service had been sent into Africa, and were really in possession of the traitors. Many nobles, it is true, took the field with the sumptuous array with which they had been accustomed to appear at tournaments and jousts, but most of their vassals were destitute of weapons, and cased in cuirasses of leather, or suits of armor almost consumed by rust. They were without discipline or animation; and their horses, like themselves, pampered by slothful

peace, were little fitted to bear the heat, the dust, and toil of long campaigns.

This army Don Roderick put under the command of his kinsman Ataulpho, a prince of the royal blood of the Goths, and of a noble and generous nature; and he ordered him to march with all speed to meet the foe, and to recruit his forces on the way with the troops of Theodomir.

In the mean time, Taric el Tuerto had received large reinforcements from Africa, and the adherents of Count Julian and all those discontented with the sway of Don Roderick had flocked to his standard; for many were deceived by the representations of Count Julian, and thought that the Arabs had come to aid him in placing the sons of Witiza upon the throne. Guided by the count, the troops of Taric penetrated into various parts of the country, and laid waste the land; bringing back loads of spoil to their stronghold at the rock of Calpe.

The Prince Ataulpho marched with his army through Andalusia, and was joined by Theodomir with his troops; he met with various detachments of the enemy foraging the country, and had several bloody skirmishes; but he succeeded in driving them before him, and they retreated to the rock of Calpe, where Taric lay gathered up with the main body of his army.

The prince encamped not far from the bay which spreads itself out before the promontory In the evening he dispatched the veteran Theodomir, with a trumpet, to demand a parley of the Arab chieftain, who received the envoy in

his tent, surrounded by his captains. Theodomir was frank and abrupt in speech, for the most of his life had been passed far from courts. He delivered, in round terms, the message of the Prince Ataulpho; upbraiding the Arab general with his wanton invasion of the land, and summoning him to surrender his army or to expect no mercy.

The single eye of Taric el Tuerto glowed like a coal of fire at this message. "Tell your commander," replied he, "that I have crossed the strait to conquer Spain, nor will I return until I have accomplished my purpose. Tell him I have men skilled in war, and armed in proof, with whose aid I trust soon to give a good account of his rabble host."

A murmur of applause passed through the assemblage of Moslem captains. Theodomir glanced on them a look of defiance, but his eye rested on a renegado Christian, one of his own ancient comrades, and a relation of Count Julian. "As to you, Don Graybeard," said he, "you who turn apostate in your declining age, I here pronounce you a traitor to your God, your king, and country; and stand ready to prove it this instant upon your body, if field be granted me."

The traitor knight was stung with rage at these words, for truth rendered them piercing to the heart. He would have immediately answered to the challenge, but Taric forbade it, and ordered that the Christian envoy should be conducted from the camp. "'T is well," replied Theodomir; "God will give me the field which you deny. Let yon hoary apostate look to himself to-morrow

in the battle, for I pledge myself to use my lance upon no other foe until it has shed his blood upon the native soil he has betrayed." So saying, he left the camp, nor could the Moslem chieftains help admiring the honest indignation of this patriot knight, while they secretly despised his renegado adversary.

The ancient Moorish chroniclers relate many awful portents and strange and mysterious visions, which appeared to the commanders of either army during this anxious night. Certainly it was a night of fearful suspense, and Moslem and Christian looked forward with doubt to the fortune of the coming day. The Spanish sentinel walked his pensive round, listening occasionally to the vague sounds from the distant rock of Calpe, and eying it as the mariner eyes the thunder-cloud, pregnant with terror and destruction. The Arabs, too, from their lofty cliffs, beheld the numerous camp-fires of the Christians gradually lighted up, and saw that they were a powerful host; at the same time the night breeze brought to their ears the sullen roar of the sea which separated them from Africa. When they considered their perilous situation,—an army on one side, with a whole nation aroused to reinforce it, and on the other an impassable sea,—the spirits of many of the warriors were cast down, and they repented the day when they had ventured into this hostile land.

Taric marked their despondency, but said nothing. Scarce had the first streak of morning light trembled along the sea, however, when he

summoned his principal warriors to his tent. "Be of good cheer," said he; "Allah is with us and has sent his Prophet to give assurance of his aid. Scarce had I retired to my tent last night, when a man of a majestic and venerable presence stood before me. He was taller by a palm than the ordinary race of men, his flowing beard was of a golden hue, and his eyes were so bright that they seemed to send forth flashes of fire. I have heard the Emir Bahamet, and other ancient men, describe the Prophet, whom they had seen many times while on earth, and such was his form and lineament. 'Fear nothing, O Taric, from the morrow,' said he; 'I will be with thee in the fight. Strike boldly, then, and conquer. Those of thy followers who survive the battle will have this land for an inheritance; for those who fall a mansion in Paradise is prepared, and immortal houries await their coming. He spake and vanished; I heard a strain of celestial melody, and my tent was filled with the odors of Arabia the Happy." "Such," say the Spanish chroniclers, "was another of the arts by which this arch son of Ishmael sought to animate the hearts of his followers; and the pretended vision has been recorded by the Arabian writers as a veritable occurrence. Marvelous, indeed, was the effect produced by it upon the infidel soldiery, who now cried out with eagerness to be led against the foe."

CHAPTER XII.

Battle of Calpe.—Fate of Ataulpho.

THE gray summits of the rock of Calpe brightened with the first rays of morning, as the Christian army issued forth from its encampment. The Prince Ataulpho rode from squadron to squadron, animating his soldiers for the battle. "Never should we sheathe our swords," said he, "while these infidels have a footing in the land. They are pent up within you rocky mountain; we must assail them in their rugged hold. We have a long day before us; let not the setting sun shine upon one of their host who is not a fugitive, a captive, or a corpse."

The words of the prince were received with shouts, and the army moved towards the promontory. As they advanced, they heard the clash of cymbals and the bray of trumpets, and the rocky bosom of the mountain glittered with helms and spears and scimetars; for the Arabs, inspired with fresh confidence by the words of Taric, were sallying forth, with flaunting banners, to the combat.

The gaunt Arab chieftain stood upon a rock as his troops marched by; his buckler was at his

back, and he brandished in his hand a double-pointed spear. Calling upon the several leaders by their names, he exhorted them to direct their attacks against the Christian captains, and especially against Ataulpho; "for the chiefs being slain," said he, "their followers will vanish from before us like the morning mist."

The Gothic nobles were easily to be distinguished by the splendor of their arms, but the Prince Ataulpho was conspicuous above all the rest for the youthful grace and majesty of his appearance and the bravery of his array. He was mounted on a superb Andalusian charger, richly caparisoned with crimson velvet, embroidered with gold. His surcoat was of like color and adornment, and the plumes that waved above his burnished helmet were of the purest white. Ten mounted pages, magnificently attired, followed him to the field, but their duty was not so much to fight as to attend upon their lord, and to furnish him with steed or weapon.

The Christian troops, though irregular and undisciplined, were full of native courage; for the old warrior spirit of their Gothic sires still glowed in their bosoms. There were two battalions of infantry, but Ataulpho stationed them in the rear; "for God forbid," said he, "that foot-soldiers should have the place of honor in the battle, when I have so many valiant cavaliers." As the armies drew nigh to each other, however, it was discovered that the advance of the Arabs was composed of infantry. Upon this the cavaliers checked their steeds, and requested that

the foot soldiery might advance and disperse this losel crew, holding it beneath their dignity to contend with pedestrian foes. The prince, however, commanded them to charge; upon which, putting spurs to their steeds, they rushed upon the foe.

The Arabs stood the shock manfully, receiving the horses upon the points of their lances; many of the riders were shot down with bolts from cross-bows, or stabbed with the poniards of the Moslems. The cavaliers succeeded, however, in breaking into the midst of the battalion and throwing it into confusion, cutting down some with their swords, transpiercing others with their spears, and trampling many under the hoofs of their horses. At this moment they were attacked by a band of Spanish horsemen, the recreant partisans of Count Julian. Their assault bore hard upon their countrymen, who were disordered by the contest with the foot-soldiers, and many a loyal Christian knight fell beneath the sword of an unnatural foe.

The foremost among these recreant warriors was the renegado cavalier whom Theodomir had challenged in the tent of Taric. He dealt his blows about him with a powerful arm and with malignant fury, for nothing is more deadly than the hatred of an apostate. In the midst of his career he was espied by the hardy Theodomir, who came spurring to the encounter. "Traitor," cried he, "I have kept my vow. This lance has been held sacred from all other foes to make a passage for thy perjured soul." The renegade

had been renowned for prowess before he became a traitor to his country, but guilt will sap the courage of the stoutest heart. When he beheld Theodomir rushing upon him, he would have turned and fled; pride alone withheld him; and, though an admirable master of defense, he lost all skill to ward the attack of his adversary. At the first assault the lance of Theodomir pierced him through and through; he fell to the earth, gnashed his teeth as he rolled in the dust, but yielded his breath without uttering a word.

The battle now became general, and lasted throughout the morning with varying success. The stratagem of Taric, however, began to produce its effect. The Christian leaders and most conspicuous cavaliers were singled out and severally assailed by overpowering numbers. They fought desperately, and performed miracles of prowess, but fell, one by one, beneath a thousand wounds. Still the battle lingered on throughout a great part of the day, and as the declining sun shone through the clouds of dust, it seemed as if the conflicting hosts were wrapped in smoke and fire.

The Prince Ataulpho saw that the fortune of battle was against him. He rode about the field, calling out the names of the bravest of his knights, but few answered to his call; the rest lay mangled on the field. With this handful of warriors he endeavored to retrieve the day, when he was assailed by Tenderos, a partisan of Count Julian, at the head of a body of recreant Christians. At the sight of this new adversary, fire

flashed from the eyes of the prince, for Tenderos had been brought up in his father's palace. "Well dost thou, traitor!" cried he, "to attack the son of thy lord, who gave thee bread; thou, who hast betrayed thy country and thy God!"

So saying, he seized a lance from one of his pages, and charged furiously upon the apostate; but Tenderos met him in mid career, and the lance of the prince was shivered upon his shield. Ataulpho then grasped his mace, which hung at his saddle-bow, and a doubtful fight ensued. Tenderos was powerful of frame and superior in the use of his weapons, but the curse of treason seemed to paralyze his arm. He wounded Ataulpho slightly between the greaves of his armor, but the prince dealt a blow with his mace that crushed through helm and skull and reached the brain; and Tenderos fell dead to earth, his armor rattling as he fell.

At the same moment, a javelin hurled by an Arab transpierced the horse of Ataulpho, which sunk beneath him. The prince seized the reins of the steed of Tenderos, but the faithful animal, as though he knew him to be the foe of his late lord, reared and plunged and refused to let him mount. The prince, however, used him as a shield to ward off the press of foes, while with his sword he defended himself against those in front of him. Taric ben Zeyad arrived at the scene of conflict, and paused for a moment in admiration of the surpassing prowess of the prince; recollecting, however, that his fall would be a death-blow to his army, he spurred upon him, and

wounded him severely with his scimetar. Before he could repeat his blow, Theodomir led up a body of Christian cavaliers to the rescue, and Taric was parted from his prey by the tumult of the fight. The prince sank to the earth, covered with wounds and exhausted by the loss of blood. A faithful page drew him from under the hoofs of the horses, and, aided by a veteran soldier, an ancient vassal of Ataulpho, conveyed him to a short distance from the scene of battle, by the side of a small stream that gushed out from among rocks. They stanched the blood that flowed from his wounds, and washed the dust from his face, and laid him beside the fountain. The page sat at his head, and supported it on his knees, and the veteran stood at his feet, with his brow bent and his eyes full of sorrow. The prince gradually revived, and opened his eyes. "How fares the battle?" said he. "The struggle is hard," replied the soldier, "but the day may yet be ours."

The prince felt that the hour of his death was at hand, and ordered that they should aid him to rise upon his knees. They supported him between them, and he prayed fervently for a short time, when, finding his strength declining, he beckoned the veteran to sit down beside him on the rock. Continuing to kneel, he confessed himself to that ancient soldier, having no priest or friar to perform that office in this hour of extremity. When he had so done, he sunk again upon the earth and pressed it with his lips, as if he would take a fond farewell of his beloved country. The page

would then have raised his head, but found that his lord had yielded up the ghost.

A number of Arab warriors, who came to the fountain to slake their thirst, cut off the head of the prince, and bore it in triumph to Taric, crying, "Behold the head of the Christian leader." Taric immediately ordered that the head should be put upon the end of a lance, together with the surcoat of the prince, and borne about the field of battle, with the sound of trumpets, atabals, and cymbals.

When the Christians beheld the surcoat, and knew the features of the prince, they were struck with horror, and heart and hand failed them. Theodomir endeavored in vain to rally them; they threw by their weapons and fled; and they continued to fly, and the enemy to pursue and slay them, until the darkness of the night. The Moslems then returned and plundered the Christian camp, where they found abundant spoil.

CHAPTER XIII.

Terror of the Country. — Roderick rouses himself to Arms.

THE scattered fugitives of the Christian army spread terror throughout the land. The inhabitants of the towns and villages gathered around them as they applied at their gates for food, or laid themselves down, faint and wounded, beside the public fountains. When they related the tale of their defeat, old men shook their heads and groaned, and the women uttered cries and lamentations. So strange and unlooked-for a calamity filled them with consternation and despair; for it was long since the alarm of war had sounded in their land, and this was a warfare that carried chains and slavery, and all kinds of horrors in its train.

Don Roderick was seated with his beauteous queen, Exilona, in the royal palace which crowned the rocky summit of Toledo, when the bearer of ill tidings came galloping over the bridge of the Tagus. "What tidings from the army?" demanded the king, as the panting messenger was brought into his presence. "Tidings of great woe," exclaimed the soldier. "The prince has fallen in battle. I saw his head and surcoat upon a Moorish lance, and the army was overthrown and fled."

At hearing these words, Roderick covered his face with his hands, and for some time sat in silence; and all his courtiers stood mute and aghast, and no one dared to speak a word. In that awful space of time, passed before his thoughts all his errors and his crimes, and all the evils that had been predicted in the necromantic tower. His mind was filled with horror and confusion, for the hour of his destruction seemed at hand; but he subdued his agitation by his strong and haughty spirit; and when he uncovered his face, no one could read on his brow the trouble and agony of his heart. Still every hour brought fresh tidings of disaster. Messenger after messenger came spurring into the city, distracting it with new alarms. The infidels, they said, were strengthening themselves in the land; host after host were pouring in from Africa; the sea-board of Andalusia glittered with spears and scimetars. Bands of turbaned horsemen had overrun the plains of Sidonia, even to the banks of the Guadiana. Fields were laid waste, towns and cities plundered, the inhabitants carried into captivity, and the whole country lay in smoking desolation.

Roderick heard all these tidings with an undaunted aspect, nor did he ever again betray sign of consternation; but the anxiety of his soul was evident in his warlike preparations. He issued orders that every noble and prelate of his kingdom should put himself at the head of his retainers and take the field, and that every man capable of bearing arms should hasten to his standard, bringing whatever horse and mule and weapon he pos-

sessed; and he appointed the plain of Cordova for the place where the army was to assemble. Throwing by, then, all the trappings of his late slothful and voluptuous life, and arming himself for warlike action, he departed from Toledo at the head of his guard, composed of the flower of the youthful nobility. His queen, Exilona, accompanied him, for she craved permission to remain in one of the cities of Andalusia, that she might be near her lord in this time of peril.

Among the first who appeared to hail the arrival of the king at Cordova, was the Bishop Oppas, the secret partisan of the traitor Julian. He brought with him his two nephews, Evan and Siseburto, the sons of the late King Witiza, and a great host of vassals and retainers, all well armed and appointed; for they had been furnished by Count Julian with a part of the arms sent by the king to Africa. The bishop was smooth of tongue and profound in his hypocrisy; his pretended zeal and devotion, and the horror with which he spoke of the treachery of his kinsman, imposed upon the credulous spirit of the king, and he was readily admitted into his most secret councils.

The alarm of the infidel invasion had spread throughout the land, and roused the Gothic valor of the inhabitants. On receiving the orders of Roderick, every town and hamlet, every mountain and valley, had sent forth its fighting men, and the whole country was on the march towards Andalusia. In a little while there were gathered together, on the plain of Cordova, near fifty thou-

sand horsemen and a countless host of foot-soldiers. The Gothic nobles appeared in burnished armor, curiously inlaid and adorned, with chains and jewels of gold, and ornaments of precious stones, and silken scarfs, and surcoats of brocade, or velvet richly embroidered; betraying the luxury and ostentation into which they had declined from the iron hardihood of their warlike sires. As to the common people, some had lances and shields and swords and cross-bows, but the greater part were unarmed, or provided merely with slings, and clubs studded with nails, and with the iron implements of husbandry; and many had made shields for themselves from the doors and windows of their habitations. They were a prodigious host, and appeared, say the Arabian chroniclers, like an agitated sea; but, though brave in spirit, they possessed no knowledge of warlike art, and were ineffectual through lack of arms and discipline.

Several of the most ancient and experienced cavaliers, beholding the state of the army, advised Don Roderick to await the arrival of more regular troops, which were stationed in Iberia, Cantabria, and Gallia Gothica; but this counsel was strenuously opposed by the Bishop Oppas; who urged the king to march immediately against the infidels. "As yet," said he, "their number is but limited; but every day new hosts arrive, like flocks of locusts, from Africa. They will augment faster than we; they are living, too, at our expense, and while we pause, both armies are consuming the substance of the land."

King Roderick listened to the crafty counsel of the bishop, and determined to advance without delay. He mounted his war-horse Orelia, and rode among his troops assembled on that spacious plain, and wherever he appeared he was received with acclamations; for nothing so arouses the spirit of the soldier as to behold his sovereign in arms. He addressed them in words calculated to touch their hearts and animate their courage. "The Saracens," said he, "are ravaging our land, and their object is our conquest. Should they prevail, your very existence as a nation is at an end. They will overturn your altars, trample on the cross, lay waste your cities, carry off your wives and daughters, and doom yourselves and sons to hard and cruel slavery. No safety remains for you but in the prowess of your arms. For my own part, as I am your king, so will I be your leader, and will be the foremost to encounter every toil and danger."

The soldiery answered their monarch with loud acclamations, and solemnly pledged themselves to fight to the last gasp in defense of their country and their faith. The king then arranged the order of their march; all those who were armed with cuirasses and coats of mail were placed in the front and rear; the centre of the army was composed of a promiscuous throng, without body-armor and but scantily provided with weapons.

When they were about to march, the king called to him a noble cavalier named Ramiro, and, delivering him the royal standard, charged him to guard it well for the honor of Spain;

scarcely, however, had the good knight received it in his hand, when he fell dead from his horse, and the staff of the standard was broken in twain. Many ancient courtiers who were present looked upon this as an evil omen, and counseled the king not to set forward on his march that day; but, disregarding all auguries and portents, he ordered the royal banner to be put upon a lance, and gave it in charge of another standard-bearer; then commanding the trumpets to be sounded, he departed at the head of his host to seek the enemy.

The field where this great army assembled was called, from the solemn pledge given by the nobles and the soldiers, *El campo de la verdad;* or, The Field of Truth — a name, says the sage chronicler Abulcasim, which it bears even to the present day.[1]

[1] *La Perdida de España*, cap. 9. Bleda, L. 2, c. 8.

CHAPTER XIV.

March of the Gothic Army. — Encampment on the Banks of the Guadalete. — Mysterious Predictions of a Palmer. — Conduct of Pelistes thereupon.

THE hopes of Andalusia revived as this mighty host stretched in lengthening lines along its fertile plains; from morn until night it continued to pour along, with sound of drum and trumpet; it was led on by the proudest nobles and bravest cavaliers of the land, and, had it possessed arms and discipline, might have undertaken the conquest of the world.

After a few days' march, Don Roderick arrived in sight of the Moslem army, encamped on the banks of the Guadalete,[1] where that beautiful stream winds through the fertile land of Xeres. The infidel host was far inferior in number to the Christians, but then it was composed of hardy and dexterous troops, seasoned to war and admirably armed. The camp shone gloriously in the setting sun, and resounded with the clash of cymbal, the note of the trumpet, and the neighing of fiery Arabian steeds. There were swarthy troops from every nation of the

[1] This name was given to it subsequently by the Arabs. It signifies the River of Death. *Vide* Pedraza, *Hist. Granad.* p. 3, c. 1.

African coast, together with legions from Syria and Egypt, while the light Bedouins were careering about the adjacent plain. What grieved and incensed the spirits of the Christian warriors, however, was to behold, a little apart from the Moslem host, an encampment of Spanish cavaliers, with the banner of Count Julian waving above their tents. They were ten thousand in number, valiant and hardy men, the most experienced of Spanish soldiery, most of them having served in the African wars; they were well armed and appointed, also, with the weapons of which the count had beguiled his sovereign; and it was a grievous sight to behold such good soldiers arrayed against their country and their faith.

The Christians pitched their tents about the hour of vespers, at a short league distant from the enemy, and remained gazing with anxiety and awe upon this barbaric host that had caused such terror and desolation in the land; for the first sight of a hostile encampment in a country disused to war is terrible to the newly enlisted soldier. A marvelous occurrence is recorded by the Arabian chroniclers as having taken place in the Christian camp; but discreet Spanish writers relate it with much modification, and consider it a stratagem of the wily Bishop Oppas, to sound the loyalty of the Christian cavaliers.

As several leaders of the army were seated with the bishop in his tent, conversing on the dubious fortunes of the approaching contest, an ancient pilgrim appeared at the entrance. He

was bowed down with years, his snowy beard descended to his girdle, and he supported his tottering steps with a palmer's staff. The cavaliers rose and received him with great reverence as he advanced within the tent. Holding up his withered hand, "Woe, woe to Spain!" exclaimed he, "for the vial of the wrath of Heaven is about to be poured out. Listen, warriors, and take warning. Four months since, having performed my pilgrimage to the sepulchre of our Lord in Palestine, I was on my return towards my native land. Wearied and wayworn, I lay down one night to sleep beneath a palm-tree, by the side of a fountain, when I was awakened by a voice saying unto me, in soft accents, 'Son of sorrow, why sleepest thou?' I opened my eyes, and beheld one of a fair and beauteous countenance, in shining apparel, and with glorious wings, standing by the fountain; and I said, 'Who art thou who callest upon me in this deep hour of the night?'

"'Fear not,' replied the stranger; 'I am an angel from heaven, sent to reveal unto thee the fate of thy country. Behold, the sins of Roderick have come up before God, and his anger is kindled against him, and He has given him up to be invaded and destroyed. Hasten then to Spain, and seek the camp of thy countrymen. Warn them that such only shall be saved as shall abandon Roderick; but those who adhere to him shall share his punishment, and shall fall under the sword of the invader.'"

The pilgrim ceased, and passed forth from the

tent; certain of the cavaliers followed him to detain him, that they might converse further with him about these matters, but he was nowhere to be found. The sentinel before the tent said, "I saw no one come forth, but it was as if a blast of wind passed by me, and there was a rustling as of dry leaves."

The cavaliers remained looking upon each other with astonishment. The Bishop Oppas sat with his eyes fixed upon the ground, and shadowed by his overhanging brow. At length, breaking silence, in a low and faltering voice, "Doubtless," said he, "this message is from God; and since He has taken compassion upon us, and given us notice of his impending judgment, it behooves us to hold grave council, and determine how best we may accomplish his will and avert his displeasure."

The chiefs still remained silent, as men confounded. Among them was a veteran noble named Pelistes. He had distinguished himself in the African wars, fighting side by side with Count Julian; but the latter had never dared to tamper with his faith, for he knew his stern integrity. Pelistes had brought with him to the camp his only son, who had never drawn a sword except in tourney. When the young man saw that the veterans held their peace, the blood mantled in his cheek, and, overcoming his modesty, he broke forth with a generous warmth: "I know not, cavaliers," said he, "what is passing in your minds, but I believe this pilgrim

to be an envoy from the devil; for none else could have given such dastard and perfidious counsel. For my own part, I stand ready to defend my king, my country, and my faith; I know no higher duty than this, and if God thinks fit to strike me dead in the performance of it, his sovereign will be done!"

When the young man had risen to speak, his father had fixed his eyes upon him with a grave and stern demeanor, leaning upon a two-handed sword. As soon as the youth had finished, Pelistes embraced him with a father's fondness. "Thou hast spoken well, my son," said he; "if I held my peace at the counsel of this losel pilgrim, it was but to hear thy opinion, and to learn whether thou wert worthy of thy lineage and of the training I had given thee. Hadst thou counseled otherwise than thou hast done, — hadst thou shown thyself craven and disloyal,— so help me God, I would have struck off thy head with this weapon which I hold in my hand. But thou hast counseled like a loyal and a Christian knight, and I thank God for having given me a son worthy to perpetuate the honors of my line. As to this pilgrim, be he saint or be he devil, I care not; this much I promise, that if I am to die in defense of my country and my king, my life shall be a costly purchase to the foe. Let each man make the same resolve, and I trust we shall yet prove the pilgrim a lying prophet." The words of Pelistes roused the spirits of many of the cavaliers; others,

however, remained full of anxious foreboding; and when this fearful prophecy was rumored about the camp, as it presently was by the emissaries of the bishop, it spread awe and dismay among the soldiery.

CHAPTER XV.

Skirmishing of the Armies. — Pelistes and his Son. — Pelistes and the Bishop.

ON the following day the two armies remained regarding each other with wary but menacing aspect. About noontide King Roderick sent forth a chosen force of five hundred horse and two hundred foot, the best armed of his host, to skirmish with the enemy, that, by gaining some partial advantage, they might raise the spirits of the army. They were led on by Theodomir, the same Gothic noble who had signalized himself by first opposing the invasion of the Moslems.

The Christian squadrons paraded with flying pennons in the valley which lay between the armies. The Arabs were not slow in answering their defiance. A large body of horsemen sallied forth to the encounter, together with three hundred of the followers of Count Julian. There was hot skirmishing about the field and on the banks of the river; many gallant feats were displayed on either side, and many valiant warriors were slain. As the night closed in, the trumpets from either camp summoned the troops to retire from the combat. In this day's action the Christians suffered greatly in the loss of their distin-

guished cavaliers; for it is the noblest spirits who venture most, and lay themselves open to danger; and the Moslem soldiers had instructions to single out the leaders of the adverse host. All this is said to have been devised by the perfidious Bishop Oppas, who had secret communications with the enemy, while he influenced the councils of the king; and who trusted that by this skirmishing warfare the flower of the Christian troops would be cut off, and the rest disheartened.

On the following morning a larger force was ordered out to skirmish, and such of the soldiery as were unarmed were commanded to stand ready to seize the horses and strip off the armor of the killed and wounded. Among the most illustrious of the warriors who fought that day was Pelistes, the Gothic noble who had so sternly checked the tongue of the Bishop Oppas. He led to the field a large body of his own vassals and retainers, and of cavaliers trained up in his house, who had followed him to the wars in Africa, and who looked up to him more as a father than a chieftain. Beside him was his only son, who now for the first time was fleshing his sword in battle. The conflict that day was more general and bloody than the day preceding; the slaughter of the Christian warriors was immense, from their lack of defensive armor; and as nothing could prevent the flower of the Gothic chivalry from spurring to the combat, the field was strewed with the bodies of the youthful nobles. None suffered more, however, than the warriors of

Pelistes. Their leader himself was bold and hardy, and prone to expose himself to danger; but years and experience had moderated his early fire; his son, however, was eager to distinguish himself in this, his first essay, and rushed with impetuous ardor into the hottest of the battle. In vain his father called to caution him; he was ever in the advance, and seemed unconscious of the perils that surrounded him. The cavaliers and vassals of his father followed him with devoted zeal, and many of them paid for their loyalty with their lives. When the trumpets sounded in the evening for retreat, the troops of Pelistes were the last to reach the camp. They came slowly and mournfully, and much decreased in number. Their veteran commander was seated on his war-horse, but the blood trickled from the greaves of his armor. His valiant son was borne on the shields of his vassals; when they laid him on the earth near to where the king was standing, they found that the heroic youth had expired of his wounds. The cavaliers surrounded the body, and gave utterance to their grief, but the father restrained his agony, and looked on with the stern resignation of a soldier.

Don Roderick surveyed the field of battle with a rueful eye, for it was covered with the mangled bodies of his most illustrious warriors; he saw, too, with anxiety, that the common people, unused to war and unsustained by discipline, were harassed by incessant toils and dangers, and were cooling in their zeal and courage.

The crafty Bishop Oppas marked the internal trouble of the king, and thought a favorable moment had arrived to sway him to his purpose. He called to his mind the various portents and prophecies which had forerun their present danger. "Let not my lord the king," said he, "make light of these mysterious revelations, which appear to be so disastrously fulfilling. The hand of Heaven appears to be against us. Destruction is impending over our heads. Our troops are rude and unskillful, but slightly armed, and much cast down in spirit. Better is it that we should make a treaty with the enemy, and by granting part of his demands, prevent the utter ruin of our country. If such counsel be acceptable to my lord the king, I stand ready to depart upon an embassy to the Moslem camp."

Upon hearing these words, Pelistes, who had stood in mournful silence, regarding the dead body of his son, burst forth with honest indignation. "By this good sword," said he, "the man who yields such dastard counsel deserves death from the hand of his countrymen rather than from the foe; and, were it not for the presence of the king, may I forfeit salvation if I would not strike him dead upon the spot."

The bishop turned an eye of venom upon Pelistes. "My lord," said he, "I, too, bear a weapon, and know how to wield it. Were the king not present you would not dare to menace, nor should you advance one step without my hastening to meet you."

The king interposed between the jarring nobles,

and rebuked the impetuosity of Pelistes, but at the same time rejected the counsel of the bishop. "The event of this conflict," said he, "is in the hand of God; but never shall my sword return to its scabbard while an infidel invader remains within the land."

He then held a council with his captains, and it was determined to offer the enemy general battle on the following day. A herald was dispatched defying Taric ben Zeyad to the contest, and the defiance was gladly accepted by the Moslem chieftain.[1] Don Roderick then formed the plan of action, and assigned to each commander his several station, after which he dismissed his officers, and each one sought his tent, to prepare by diligence or repose for the next day's eventful contest.

[1] Bleda, *Cronica.*

CHAPTER XVI.

Traitorous Message of Count Julian.

TARIC BEN ZEYAD had been surprised by the valor of the Christian cavaliers in the recent battles, and at the number and apparent devotion of the troops which accompanied the king to the field. The confident defiance of Don Roderick increased his surprise. When the herald had retired, he turned an eye of suspicion on Count Julian. "Thou hast represented thy countrymen," said he, "as sunk in effeminacy and lost to all generous impulse; yet I find them fighting with the courage and the strength of lions. Thou hast represented thy king as detested by his subjects and surrounded by secret treason; but I behold his tents whitening the hills and dales, while thousands are hourly flocking to his standard. Woe unto thee if thou hast dealt deceitfully with us, or betrayed us with guileful words."

Don Julian retired to his tent in great trouble of mind, and fear came upon him that the Bishop Oppas might play him false; for it is the lot of traitors ever to distrust each other. He called to him the same page who had brought him

the letter from Florinda, revealing the story of her dishonor.

"Thou knowest, my trusty page," said he, "that I have reared thee in my household, and cherished thee above all thy companions. If thou hast loyalty and affection for thy lord, now is the time to serve him. Hie thee to the Christian camp, and find thy way to the tent of the Bishop Oppas. If any one ask thee who thou art, tell them thou art of the household of the bishop, and bearer of missives from Cordova. When thou art admitted to the presence of the bishop, show him this ring, and he will commune with thee in secret. Then tell him Count Julian greets him as a brother, and demands how the wrongs of his daughter Florinda are to be redressed. Mark well his reply, and bring it word for word. Have thy lips closed, but thine eyes and ears open; and observe everything of note in the camp of the king. So, speed thee on thy errand—away, away!"

The page hastened to saddle a Barbary steed, fleet as the wind, and of a jet black color, so as not to be easily discernible in the night. He girded on a sword and dagger, slung an Arab bow with a quiver of arrows at his side, and a buckler at his shoulder. Issuing out of the camp, he sought the banks of the Guadalete, and proceeded silently along its stream, which reflected the distant fires of the Christian camp. As he passed by the place which had been the scene of the recent conflict, he heard from time to time the groan of some expiring warrior who had crawled

among the reeds on the margin of the river, and sometimes his steed stepped cautiously over the mangled bodies of the slain. The young page was unused to the sights of war, and his heart beat quick within him. He was hailed by the sentinels as he approached the Christian camp, and, on giving the reply taught him by Count Julian, was conducted to the tent of the Bishop Oppas.

The bishop had not yet retired to his couch. When he beheld the ring of Count Julian, and heard the words of his message, he saw that the page was one in whom he might confide. "Hasten back to thy lord," said he, "and tell him to have faith in me and all shall go well. As yet I have kept my troops out of the combat. They are all fresh, well armed, and well appointed. The king has confided to myself, aided by the princes Evan and Siseburto, the command of a wing of the army. To-morrow, at the hour of noon, when both armies are in the heat of action, we will pass over with our forces to the Moslems. But I claim the compact made with Taric ben Zeyad, that my nephews be placed in dominion over Spain, and tributary only to the Caliph of Damascus." With this traitorous message the page departed. He led his black steed by the bridle, to present less mark for observation, as he went stumbling along near the expiring fires of the camp. On passing the last outpost, where the guards were half slumbering on their arms, he was overheard and summoned, but leaped lightly into the saddle and put spurs to his steed. An

arrow whistled by his ear, and two more stuck in the target which he had thrown upon his back. The clatter of swift hoofs echoed behind him, but he had learnt of the Arabs to fight and fly. Plucking a shaft from his quiver, and turning and rising in the stirrups as his courser galloped at full speed, he drew the arrow to the head and launched it at his pursuer. The twang of the bow-string was followed by the crash of armor, and a deep groan, as the horseman tumbled to the earth. The page pursued his course without further molestation, and arrived at the Moslem camp before the break of day.

CHAPTER XVII.

Last Day of the Battle.

A LIGHT had burned throughout the night in the tent of the king, and anxious thoughts and dismal visions troubled his repose. If he fell into a slumber, he beheld in his dreams the shadowy phantoms of the necromantic tower, or the injured Florinda, pale and disheveled, imprecating the vengeance of Heaven upon his head. In the mid-watches of the night, when all was silent except the footstep of the sentinel pacing before his tent, the king rose from his couch, and walking forth, looked thoughtfully upon the martial scene before him. The pale crescent of the moon hung over the Moorish camp, and dimly lighted up the windings of the Guadalete. The heart of the king was heavy and oppressed; but he felt only for himself, says Antonio Agapida; he thought nothing of the perils impending over the thousands of devoted subjects in the camp below him; sleeping, as it were, on the margin of their graves. The faint clatter of distant hoofs, as if in rapid flight, reached the monarch's ear, but the horsemen were not to be descried. At that very hour, and along the shadowy banks of that river, here and there gleaming with the scanty moonlight, passed the

fugitive messenger of Count Julian, with the plan of the next day's treason.

The day had not yet dawned when the sleepless and impatient monarch summoned his attendants and arrayed himself for the field. He then sent for the venerable Bishop Urbino, who had accompanied him to the camp, and, laying aside his regal crown, he knelt with head uncovered, and confessed his sins before the holy man. After this a solemn mass was performed in the royal tent, and the eucharist administered to the monarch. When these ceremonies were concluded, he besought the archbishop to depart forthwith for Cordova, there to await the issue of the battle, and to be ready to bring forward reinforcements and supplies. The archbishop saddled his mule and departed just as the faint blush of morning began to kindle in the east. Already the camp resounded with the thrilling call of the trumpet, the clank of armor, and the tramp and neigh of steeds. As the archbishop passed through the camp, he looked with a compassionate heart on this vast multitude, of whom so many were soon to perish. The warriors pressed to kiss his hand, and many a cavalier full of youth and fire received his benediction, who was to lie stiff and cold before the evening.

When the troops were marshaled for the field, Don Roderick prepared to sally forth in the state and pomp with which the Gothic kings were wont to go to battle. He was arrayed in robes of gold brocade; his sandals were embroidered with pearls and diamonds; he had a sceptre in his hand, and

he wore a regal crown resplendent with inestimable jewels. Thus gorgeously appareled, he ascended a lofty chariot of ivory, the axle-trees of which were of silver, and the wheels and pole covered with plates of burnished gold. Above his head was a canopy of cloth of gold, embossed with armorial devices, and studded with precious stones.[1] This sumptuous chariot was drawn by milk-white horses, with caparisons of crimson velvet, embroidered with pearls. A thousand youthful cavaliers surrounded the car, all of the noblest blood and bravest spirit; all knighted by the king's own hand, and sworn to defend him to the last.

When Roderick issued forth in this resplendent state, says an Arabian writer, surrounded by his guards in gilded armor and waving plumes and scarfs and surcoats of a thousand dyes, it was as if the sun were emerging in the dazzling chariot of the day from amidst the glorious clouds of morning.

As the royal car rolled along in front of the squadrons, the soldiers shouted with admiration. Don Roderick waved his sceptre and addressed them from his lofty throne, reminding them of the horror and desolation which had already been spread through the land by the invaders. He called upon them to summon up the ancient valor of their race, and avenge the blood of their brethren. "One day of glorious fighting," said he, "and this infidel horde will be driven into the sea or will perish beneath your swords. Forward

[1] Entrand. *Chron. an. Chris.* 714.

bravely to the fight; your families are behind you praying for your success; the invaders of your country are before you; God is above to bless his holy cause, and your king leads you to the field." The army shouted with one accord, "Forward to the foe, and death be his portion who shuns the encounter!"

The rising sun began to shine along the glistening waters of the Guadalete as the Moorish army, squadron after squadron, came sweeping down a gentle declivity to the sound of martial music. Their turbans and robes, of various dyes and fashions, gave a splendid appearance to their host; as they marched, a cloud of dust arose and partly hid them from the sight, but still there would break forth flashes of steel and gleams of burnished gold, like rays of vivid lightning; while the sound of drum and trumpet, and the clash of Moorish cymbal, were as the warlike thunder within that stormy cloud of battle.

As the armies drew near each other, the sun disappeared among gathering clouds, and the gloom of the day was increased by the columns of dust which rose from either host. At length the trumpets sounded for the encounter. The battle commenced with showers of arrows, stones, and javelins. The Christian foot-soldiers fought to disadvantage, the greater part being destitute of helm or buckler. A battalion of light Arabian horsemen, led by a Greek renegado named Maguel el Rumi, careered in front of the Christian line, launching their darts, and then wheeling off beyond the reach of the missiles hurled

after them. Theodomir now brought up his seasoned troops into the action, seconded by the veteran Pelistes, and in a little while the battle became furious and promiscuous. It was glorious to behold the old Gothic valor shining forth in this hour of fearful trial. Wherever the Moslems fell, the Christians rushed forward, seized upon their horses, and stripped them of their armor and their weapons. They fought desperately and successfully, for they fought for their country and their faith. The battle raged for several hours; the field was strewn with slain, and the Moors, overcome by the multitude and fury of their foes, began to falter.

When Taric beheld his troops retreating before the enemy, he threw himself before them, and, rising in his stirrups, "O Moslems! conquerors of Africa!" cried he, "whither would you fly? The sea is behind you, the enemy before; you have no hope but in your valor and the help of God! Do as I do, and the day is ours!"

With these words he put spurs to his horse and sprung among the enemy, striking to right and left, cutting down and destroying, while his steed, fierce as himself, trampled upon the foot-soldiers, and tore them with his teeth. At this moment a mighty shout arose in various parts of the field; the noontide hour had arrived. The Bishop Oppas, with the two princes, who had hitherto kept their bands out of the fight, suddenly went over to the enemy, and turned their weapons upon their astonished countrymen. From that moment the fortune of the day was

changed, and the field of battle became a scene of wild confusion and bloody massacre. The Christians knew not whom to contend with, or whom to trust. It seemed as if madness had seized upon their friends and kinsmen, and that their worst enemies were among themselves.

The courage of Don Roderick rose with his danger. Throwing off the cumbrous robes of royalty, and descending from his car, he sprang upon his steed Orelia, grasped his lance and buckler, and endeavored to rally his retreating troops. He was surrounded and assailed by a multitude of his own traitorous subjects, but defended himself with wondrous prowess. The enemy thickened around him; his loyal band of cavaliers were slain, bravely fighting in his defense; the last that was seen of the king was in the midst of the enemy, dealing death at every blow.

A complete panic fell upon the Christians; they threw away their arms and fled in all directions. They were pursued with dreadful slaughter, until the darkness of the night rendered it impossible to distinguish friend from foe. Taric then called off his troops from the pursuit, and took possession of the royal camp; and the couch which had been pressed so uneasily on the preceding night by Don Roderick, now yielded sound repose to his conqueror.[1]

[1] This battle is called indiscriminately by historians the battle of Guadalete, or of Xeres, from the neighborhood of that city

CHAPTER XVIII.

The Field of Battle after the Defeat. — The Fate of Roderick.

ON the morning after the battle, the Arab leader, Taric ben Zeyad, rode over the bloody field of the Guadalete, strewed with the ruins of those splendid armies which had so lately passed like glorious pageants along the river banks. There Moor and Christian, horseman and horse, lay gashed with hideous wounds; and the river, still red with blood, was filled with the bodies of the slain. The gaunt Arab was as a wolf roaming through the fold he had laid waste. On every side his eye reveled on the ruin of the country, on the wrecks of haughty Spain. There lay the flower of her youthful chivalry, mangled and destroyed, and the strength of her yeomanry prostrated in the dust. The Gothic noble lay confounded with his vassals, the peasant with the prince — all ranks and dignities were mingled in one bloody massacre.

When Taric had surveyed the field, he caused the spoils of the dead and the plunder of the camp to be brought before him. The booty was immense. There were massy chains and rare jewels of gold, pearls and precious stones, rich

silks and brocades, and all other luxurious decorations in which the Gothic nobles had indulged in the latter times of their degeneracy. A vast amount of treasure was likewise found, which had been brought by Roderick for the expenses of the war.

Taric then ordered that the bodies of the Moslem warriors should be interred; as for those of the Christians, they were gathered in heaps, and vast pyres of wood were formed, on which they were consumed. The flames of these pyres rose high in the air, and were seen afar off in the night; and when the Christians beheld them from the neighboring hills, they beat their breasts and tore their hair, and lamented over them as over the funeral fires of their country. The carnage of that battle infected the air for two whole months, and bones were seen lying in heaps upon the field for more than forty years; nay, when ages had passed and gone, the husbandman, turning up the soil, would still find fragments of Gothic cuirasses and helms, and Moorish scimetars, the relics of that dreadful fight.

For three days the Arabian horsemen pursued the flying Christians, hunting them over the face of the country, so that but a scanty number of that mighty host escaped to tell the tale of their disaster.

Taric ben Zeyad considered his victory incomplete so long as the Gothic monarch survived; he proclaimed great rewards, therefore, to whomsoever should bring Roderick to him, dead or alive.

A diligent search was accordingly made in every direction, but for a long time in vain; at length a soldier brought to Taric the head of a Christian warrior, on which was a cap decorated with feathers and precious stones. The Arab leader received it as the head of the unfortunate Roderick, and sent it, as a trophy of his victory, to Muza ben Nosier, who, in like manner, transmitted it to the Caliph at Damascus. The Spanish historians, however, have always denied its identity.

A mystery has ever hung, and ever must continue to hang, over the fate of King Roderick, in that dark and doleful day of Spain. Whether he went down amidst the storm of battle, and atoned for his sins and errors by a patriot grave, or whether he survived to repent of them in hermit exile, must remain matter of conjecture and dispute. The learned Archbishop Rodrigo, who has recorded the events of this disastrous field, affirms that Roderick fell beneath the vengeful blade of the traitor Julian, and thus expiated with his blood his crime against the hapless Florinda; but the archbishop stands alone in his record of the fact. It seems generally admitted that Orelia, the favorite war-horse of Don Roderick, was found entangled in a marsh on the borders of the Guadalete, with the sandals and mantle and royal insignia of the king lying close by him. The river at this place ran broad and deep, and was encumbered with the dead bodies of warriors and steeds; it has been supposed, therefore, that he perished in the stream; but his body was not found within its waters.

When several years had passed away, and men's minds, being restored to some degree of tranquillity, began to occupy themselves about the events of this dismal day, a rumor arose that Roderick had escaped from the carnage on the banks of the Guadalete, and was still alive. It was said that having from a rising ground caught a view of the whole field of battle, and seen that the day was lost, and his army flying in all directions, he likewise sought his safety in flight. It is added that the Arab horsemen, while scouring the mountains in quest of fugitives, found a shepherd arrayed in the royal robes, and brought him before the conqueror, believing him to be the king himself. Count Julian soon dispelled the error. On being questioned, the trembling rustic declared that while tending his sheep in the folds of the mountains, there came a cavalier on a horse wearied and spent and ready to sink beneath the spur. That the cavalier with an authoritative voice and menacing air commanded him to exchange garments with him, and clad himself in his rude garb of sheep-skin, and took his crook and his scrip of provisions, and continued up the rugged defiles of the mountains leading towards Castile, until he was lost to view.[1]

This tradition was fondly cherished by many, who clung to the belief in the existence of their monarch as their main hope for the redemption of Spain. It was even affirmed that he had taken refuge, with many of his host, in an island of the

[1] Bleda, *Cron.* L. 2, c. 9. Abulcasim Tarif Abentarique, L. 1, c. 10.

"Ocean sea," from whence he might yet return once more to elevate his standard, and battle for the recovery of his throne.

Year after year, however, elapsed, and nothing was heard of Don Roderick; yet, like Sebastian of Portugal and Arthur of England, his name continued to be a rallying-point for popular faith, and the mystery of his end to give rise to romantic fables. At length, when generation after generation had sunk into the grave, and near two centuries had passed and gone, traces were said to be discovered that threw a light on the final fortunes of the unfortunate Roderick. At that time Don Alphonso the Great, king of Leon, had wrested the city of Viseo in Lusitania from the hands of the Moslems. As his soldiers were ranging about the city and its environs, one of them discovered in a field, outside of the walls, a small chapel or hermitage, with a sepulchre in front, on which was inscribed this epitaph in Gothic characters: —

HIC REQUIESCIT RUDERICUS,
ULTIMUS REX GOTHORUM.[1]

It has been believed by many that this was the veritable tomb of the monarch, and that in this hermitage he had finished his days in solitary penance. The warrior, as he contemplated the supposed tomb of the once haughty Roderick, forgot all his faults and errors, and shed a soldier's tear

[1] Here lies Roderick,
The last King of the Goths.

over his memory; but when his thoughts turned to Count Julian, his patriotic indignation broke forth, and with his dagger he inscribed a rude malediction on the stone.

"Accursed," said he, "be the impious and head long vengeance of the traitor Julian. He was a murderer of his king, a destroyer of his kindred, a betrayer of his country. May his name be bitter in every mouth, and his memory infamous to all generations."

Here ends the legend of Don Roderick.

ILLUSTRATIONS OF THE FOREGOING LEGEND.

THE TOMB OF RODERICK.

THE venerable Sebastiano, Bishop of Salamanca, declares that the inscription on the tomb at Viseo in Portugal existed in his time, and that he had seen it. A particular account of the exile and hermit life of Roderick is furnished by Berganza, on the authority of Portuguese chronicles.

"Algunos historiadores Portugueses asseguran, que el Rey Rodrigo, perdida la battalla, huyo a tierra de Merida, y se recogio en el monasterio de Caulinisno, en donde, arrepentido de sus culpas, procuro confessarlas con muchas lagrimas. Deseando mas retiro,

y escogiendo por compañero a un monge llamado Roman, y elevando la Imagen de Nazareth, que Cyriaco monge de nacion griego avra traido de Jerusalem al monasterio de Cauliniano, se subio á un monte muy aspero, que estaba sobre el mar, junto al lugar de Pederneyra. Vivio Rodrigo en compania de el monge en el hueco de una gruta por espacio de un año; despues se passo à la ermita de san Miguel, que estaba cerca de Viseo, en donde murio y fue sepultado.

"Puedese ver esta relacion en las notas de Don Thomas Tamayo sobre Paulo deacano. El chronicon de san Millan, que llega hasta el año 883, deze que, hasta su tiempo, si ignora el fin del Rey Rodrigo. Pocos años despues el Rey Don Alonzo el Magno, aviéndo ganado la ciudad de Viseo, encontro en una iglesia el epitafio que en romance dize — aqui yaze, Rodrigo, ultimo Rey de los Godos." — *Berganza*, L. i. c. 13.

THE CAVE OF HERCULES.

As the story of the necromantic tower is one of the most famous as well as least credible points in the history of Don Roderick, it may be well to fortify or buttress it by some account of another marvel of the city of Toledo. This ancient city, which dates its existence almost from the time of the flood, claiming as its founder Tubal, the son of Japhet, and grandson of Noah,[1] has been the warrior hold of many generations and a strange diversity of races. It bears traces of the artifices and devices of its various occupants, and is full of mysteries and subjects

[1] Salazar, *Hist. Gran. Cardinal. Prologo*, vol. i. plan 1.

for antiquarian conjecture and perplexity. It is built upon a high rocky promontory, with the Tagus brawling round its base, and is overlooked by cragged and precipitous hills. These hills abound with clefts and caverns; and the promontory itself, on which the city is built, bears traces of vaults and subterraneous habitations, which are occasionally discovered under the ruins of ancient houses, or beneath the churches and convents.

These are supposed by some to have been the habitations or retreats of the primitive inhabitants; for it was the custom of the ancients, according to Pliny, to make caves in high and rocky places, and live in them through fear of floods; and such a precaution, says the worthy Don Pedro de Roxas, in his history of Toledo, was natural enough among the first Toledans, seeing that they founded their city shortly after the deluge, while the memory of it was still fresh in their minds.

Some have supposed these secret caves and vaults to have been places of concealment of the inhabitants and their treasure during times of war and violence; or rude temples for the performance of religious ceremonies in times of persecution. There are not wanting other, and grave writers, who give them a still darker purpose. In these caves, say they, were taught the diabolical mysteries of magic; and here were performed those infernal ceremonies and incantations horrible in the eyes of God and man. "History," says the worthy Don Pedro de Roxas, "is full of accounts that the magi taught and performed their magic and their superstitious rites in profound caves and secret places; because as this art of the devil was prohibited from the very origin of Christianity, they always sought for hidden places in which to practice it." In the time of the Moors

this art, we are told, was publicly taught at their universities, the same as astronomy, philosophy, and mathematics, and at no place was it cultivated with more success than at Toledo. Hence this city has ever been darkly renowned for mystic science; insomuch that the magic art was called by the French, and by other nations, the Arte Toledana.

Of all the marvels, however, of this ancient, picturesque, romantic, and necromantic city, none in modern times surpass the Cave of Hercules, if we may take the account of Don Pedro de Roxas for authentic. The entrance to this cave is within the church of San Gines, situated in nearly the highest part of the city. The portal is secured by massy doors, opening within the walls of the church, but which are kept rigorously closed. The cavern extends under the city and beneath the bed of the Tagus to the distance of three leagues beyond. It is, in some places, of rare architecture, built of small stones curiously wrought, and supported by columns and arches.

In the year 1546 an account of this cavern was given to the archbishop and Cardinal Don Juan Martinez Siliceo, who, desirous of examining it, ordered the entrance to be cleaned. A number of persons, furnished with provisions, lanterns, and cords, then went in, and, having proceeded about half a league, came to a place where there was a kind of chapel or temple, having a table or altar, with several statues of bronze in niches or on pedestals.

While they were regarding this mysterious scene of ancient worship or incantation, one of the statues fell, with a noise that echoed through the cavern, and smote the hearts of the adventurers with terror. Recovering from their alarm, they proceeded on-

ward, but were soon again dismayed by a roaring and rushing sound that increased as they advanced. It was made by a furious and turbulent stream, the dark waters of which were too deep and broad and rapid to be crossed. By this time their hearts were so chilled with awe, and their thoughts so bewildered, that they could not seek any other passage by which they might advance; so they turned back and hastened out of the cave. It was nightfall when they sallied forth, and they were so much affected by the terror they had undergone, and by the cold and damp air of the cavern, to which they were the more sensible from its being in the summer, that all of them fell sick and several of them died. Whether the archbishop was encouraged to pursue his research and gratify his curiosity, the history does not mention.

Alonzo Telles de Meneses, in his history of the world, records that not long before his time a boy of Toledo, being threatened with punishment by his master, fled and took refuge in this cave. Fancying his pursuer at his heels, he took no heed of the obscurity or coldness of the cave, but kept groping and blundering forward, until he came forth at three leagues' distance from the city.

Another and very popular story of this cave, current among the common people, was, that in its remote recesses lay concealed a great treasure of gold, left there by the Romans. Whoever would reach this precious hoard must pass through several caves or grottoes; each having its particular terror, and all under the guardianship of a ferocious dog, who has the key of all the gates, and watches day and night. At the approach of any one, he shows his teeth, and makes a hideous growling; but no adventurer after wealth has had courage to brave a contest with this terrific cerberus.

The most intrepid candidate on record was a poor man who had lost his all, and had those grand incentives to desperate enterprise, a wife and a large family of children. Hearing the story of this cave, he determined to venture alone in search of the treasure. He accordingly entered, and wandered many hours, bewildered, about the cave. Often would he have returned, but the thoughts of his wife and children urged him on. At length he arrived near to the place where he supposed the treasure lay hidden; but here, to his dismay, he beheld the floor of the cavern strewn with human bones, doubtless the remains of adventurers like himself, who had been torn to pieces.

Losing all courage, he now turned and sought his way out of the cave. Horrors thickened upon him as he fled. He beheld direful phantoms glaring and gibbering around him, and heard the sound of pursuit in the echoes of his footsteps. He reached his home overcome with affright; several hours elapsed before he could recover speech to tell his story, and he died on the following day.

The judicious Don Pedro de Roxas holds the account of the buried treasure for fabulous, but the adventure of this unlucky man for very possible — being led on by avarice, or rather the hope of retrieving a desperate fortune. He, moreover, pronounces his dying shortly after coming forth as very probable; because the darkness of the cave, its coldness, the fright at finding the bones, the dread of meeting the imaginary dog, all joining to operate upon a man who was past the prime of his days, and enfeebled by poverty and scanty food, might easily cause his death.

Many have considered this cave as intended originally for a sally or retreat from the city in case it

should be taken; an opinion rendered probable, it is thought, by its grandeur and great extent.

The learned Salazar de Mendoza, however, in his history of the grand cardinal of Spain, affirms it as an established fact, that it was first wrought out of the rock by Tubal, the son of Japhet, and grandson of Noah, and afterwards repaired and greatly augmented by Hercules the Egyptian, who made it his habitation after he had erected his pillars at the Straits of Gibraltar. Here, too, it is said, he read magic to his followers, and taught them those supernatural arts by which he accomplished his vast achievements. Others think that it was a temple dedicated to Hercules, as was the case, according to Pomponius Mela, with the great cave in the rock of Gibraltar; certain it is, that it has always borne the name of "The Cave of Hercules."

There are not wanting some who have insinuated that it was a work dating from the time of the Romans, and intended as a cloaca or sewer of the city; but such a groveling insinuation will be treated with proper scorn by the reader, after the nobler purposes to which he has heard this marvelous cavern consecrated.

From all the circumstances here adduced from learned and reverend authors, it will be perceived that Toledo is a city fruitful of marvels, and that the necromantic tower of Hercules has more solid foundation than most edifices of similar import in ancient history.

The writer of these pages will venture to add the result of his personal researches respecting the far-famed cavern in question. Rambling about Toledo in the year 1826, in company with a small knot of antiquity hunters, among whom were an eminent British painter,[1] and an English nobleman,[2] who has

[1] Mr. D. W—kie. [2] Lord Mah—n.

since distinguished himself in Spanish historical research, we directed our steps to the church of San Gines, and inquired for the portal of the secret cavern. The sacristan was a voluble and communicative man, and one not likely to be niggard of his tongue about anything he knew, or slow to boast of any marvel pertaining to his church; but he professed utter ignorance of the existence of any such portal. He remembered to have heard, however, that immediately under the entrance to the church there was an arch of mason work, apparently the upper part of some subterranean portal; but that all had been covered up and a pavement laid down thereon; so that whether it led to the magic cave or the necromantic tower remains a mystery, and so must remain until some monarch or archbishop shall again have courage and authority to break the spell.

LEGEND

OF THE

SUBJUGATION OF SPAIN.

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THE SUBJUGATION OF SPAIN.[1]

CHAPTER I.

Consternation of Spain. — Conduct of the Conquerors. — Missives between Taric and Muza.

THE overthrow of King Roderick and his army on the banks of the Guadalete, threw open all southern Spain to the inroads of the Moslems. The whole country fled before them; villages and hamlets were hastily abandoned; the inhabitants placed their aged and infirm, their wives and children, and their most precious effects, on mules and other beasts of bur-

[1] In this legend most of the facts respecting the Arab inroads into Spain are on the authority of Arabian writers, who had the most accurate means of information. Those relative to the Spaniards are chiefly from old Spanish chronicles. It is to be remarked that the Arab accounts have most the air of verity, and the events as they relate them are in the ordinary course of common life. The Spanish accounts, on the contrary, are full of the marvelous; for there were no greater romancers than the monkish chroniclers.

den, and, driving before them their flocks and herds, made for distant parts of the land, for the fastnesses of the mountains, and for such of the cities as yet possessed walls and bulwarks. Many gave out, faint and weary, by the way, and fell into the hands of the enemy; others, at the distant sight of a turban or a Moslem standard, or on hearing the clangor of a trumpet, abandoned their flocks and herds and hastened their flight with their families. If their pursuers gained upon them, they threw by their household goods and whatever was of burden, and thought themselves fortunate to escape, naked and destitute, to a place of refuge. Thus the roads were covered with scattered flocks and herds, and with spoil of all kinds.

The Arabs, however, were not guilty of wanton cruelty or ravage; on the contrary, they conducted themselves with a moderation but seldom witnessed in more civilized conquerors. Taric el Tuerto, though a thorough man of the sword, and one whose whole thoughts were warlike, yet evinced wonderful judgment and discretion. He checked the predatory habits of his troops with a rigorous hand. They were forbidden, under pain of severe punishment, to molest any peaceable and unfortified towns, or any unarmed and unresisting people, who remained quiet in their homes. No spoil was permitted to be made, excepting in fields of battle, in camps of routed foes, or in cities taken by the sword.

Taric had little need to exercise his severity; his orders were obeyed through love, rather than

fear, for he was the idol of his soldiery. They admired his restless and daring spirit, which nothing could dismay. His gaunt and sinewy form, his fiery eye, his visage seamed with scars, were suited to the hardihood of his deeds; and when mounted on his foaming steed, careering the field of battle with quivering lance or flashing scimetar, his Arabs would greet him with shouts of enthusiasm. But what endeared him to them more than all was his soldier-like contempt of gain. Conquest was his only passion: glory the only reward he coveted. As to the spoil of the conquered, he shared it freely among his followers, and squandered his own portion with open-handed generosity.

While Taric was pushing his triumphant course through Andalusia, tidings of his stupendous victory on the banks of the Guadalete were carried to Muza ben Nosier. Messenger after messenger arrived, vying who should most extol the achievements of the conqueror and the grandeur of the conquest. "Taric," said they, "has overthrown the whole force of the unbelievers in one mighty battle. Their king is slain; thousands and tens of thousands of their warriors are destroyed; the whole land lies at our mercy; and city after city is surrendering to the victorious arms of Taric."

The heart of Muza ben Nosier sickened at these tidings, and, instead of rejoicing at the success of the cause of Islam, he trembled with jealous fear lest the triumphs of Taric in Spain should eclipse his own victories in Africa. He dispatched missives to the Caliph Waled Alman-

zor, informing him of these new conquests, but taking the whole glory to himself, and making no mention of the services of Taric; or at least, only mentioning him incidentally as a subordinate commander. "The battles," said he, "have been terrible as the day of judgment; but by the aid of Allah we have gained the victory."

He then prepared in all haste to cross over into Spain and assume the command of the conquering army; and he wrote a letter in advance to interrupt Taric in the midst of his career. "Wherever this letter may find thee," said he, "I charge thee halt with thy army and await my coming. Thy force is inadequate to the subjugation of the land, and by rashly venturing, thou mayst lose everything. I will be with thee speedily, with a reinforcement of troops competent to so great an enterprise."

The letter overtook the veteran Taric while in the full glow of triumphant success, having overrun some of the richest part of Andalusia, and just received the surrender of the city of Ecija. As he read the letter the blood mantled in his sunburnt cheek and fire kindled in his eye, for he penetrated the motives of Muza. He suppressed his wrath, however, and turning with a bitter expression of forced composure to his captains, "Unsaddle your steeds," said he, "and plant your lances in the earth; set up your tents and take your repose, for we must await the coming of the Wali with a mighty force to assist us in our conquest."

The Arab warriors broke forth with loud mur-

murs at these words. "What need have we of aid," cried they, "when the whole country is flying before us; and what better commander can we have than Taric to lead us on to victory?"

Count Julian, also, who was present, now hastened to give his traitorous counsel.

"Why pause," cried he, "at this precious moment? The great army of the Goths is vanquished, and their nobles are slaughtered or dispersed. Follow up your blow before the land can recover from its panic. Overrun the provinces, seize upon the cities, make yourself master of the capital, and your conquest is complete."[1]

The advice of Julian was applauded by all the Arab chieftains, who were impatient of any interruption in their career of conquest. Taric was easily persuaded to what was the wish of his heart. Disregarding the letter of Muza, therefore, he prepared to pursue his victories. For this purpose he ordered a review of his troops on the plain of Ecija. Some were mounted on steeds which they had brought from Africa; the rest he supplied with horses taken from the Christians. He repeated his general orders, that they should inflict no wanton injury, nor plunder any place that offered no resistance. They were forbidden, also, to encumber themselves with booty, or even with provisions; but were to scour the country with all speed, and seize upon all its fortresses and strongholds.

He then divided his host into three several armies. One he placed under the command of

[1] Conde, p. 1, c. 10.

the Greek renegado, Maguel el Rumi, a man of desperate courage ; and sent it against the ancient city of Cordova. Another was sent against the city of Malaga, and was led by Zayd ben Kesadi, aided by the Bishop Oppas. The third was led by Taric himself, and with this he determined to make a wide sweep through the kingdom.[1]

[1] *Chronica de España*, de Alonzo el Sabio. P. 3, c. 1.

CHAPTER II.

Capture of Granada. — Subjugation of the Alpuxarra Mountains.

THE terror of the arms of Taric ben Zeyad went before him; and, at the same time, the report of his lenity to those who submitted without resistance. Wherever he appeared, the towns, for the most part, sent forth some of their principal inhabitants to proffer a surrender; for they were destitute of fortifications, and their fighting men had perished in battle. They were all received into allegiance to the Caliph, and were protected from pillage or molestation.

After marching some distance through the country, he entered one day a vast and beautiful plain, interspersed with villages, adorned with groves and gardens, watered by winding rivers, and surrounded by lofty mountains. It was the famous vega, or plain of Granada, destined to be for ages the favorite abode of the Moslems. When the Arab conquerors beheld this delicious vega, they were lost in admiration; for it seemed as if the Prophet had given them a paradise on earth, as a reward for their services in his cause.

Taric approached the city of Granada, which had a formidable aspect, seated on lofty hills and fortified with Gothic walls and towers, and with the red castle or citadel, built in times of old by the Phœnicians or the Romans. As the Arab chieftain eyed the place, he was pleased with its stern warrior look, contrasting with the smiling beauty of its vega, and the freshness and voluptuous abundance of its hills and valleys. He pitched his tents before its walls, and made preparations to attack it with all his force.

The city, however, bore but the semblance of power. The flower of its youth had perished in the battle of the Guadalete; many of the principal inhabitants had fled to the mountains, and few remained in the city excepting old men, women, and children, and a number of Jews, which last were well disposed to take part with the conquerors. The city, therefore, readily capitulated, and was received into vassalage on favorable terms. The inhabitants were to retain their property, their laws, and their religion; their churches and priests were to be respected; and no other tribute was required of them than such as they had been accustomed to pay to their Gothic kings.

On taking possession of Granada, Taric garrisoned the towers and castles, and left as alcayde or governor a chosen warrior named Betiz Aben Habuz, a native of Arabia Felix, who had distinguished himself by his valor and abilities. This alcayde subsequently made himself king of Granada, and built a palace on one of its hills; the

remains of which may be seen at the present day.[1]

Even the delights of Granada had no power to detain the active and ardent Taric. To the east of the city he beheld a lofty chain of mountains, towering to the sky, and crowned with shining snow. These were the "Mountains of the Sun and Air;" and the perpetual snows on their summits gave birth to streams that fertilized the plains. In their bosoms, shut up among cliffs and precipices, were many small valleys of great beauty and abundance. The inhabitants were a bold and hardy race, who looked upon their mountains as everlasting fortresses that could never be taken. The inhabitants of the surrounding country had fled to these natural fastnesses for refuge, and driven thither their flocks and herds.

[1] The house shown as the ancient residence of Aben Habuz is called *la Casa del Gallo*, or the house of the weathercock; so named, says Pedraza, in his history of Granada, from a bronze figure of an Arab horseman, armed with lance and buckler, which once surmounted it, and which varied with every wind. On this warlike weathercock was inscribed, in Arabic characters, —

"Dice el sabio Aben Habuz
Que asi se defiende el Andaluz."

(In this way, says Aben Habuz the Wise,
The Andalusian his foe defies.)

The Casa del Gallo, even until within twenty years, possessed two great halls beautifully decorated with morisco reliefs. It then caught fire and was so damaged as to require to be nearly rebuilt. It is now a manufactory of coarse canvas, and has nothing of the Moorish character remaining. It commands a beautiful view of the city and the vega.

Taric felt that the dominion he had acquired of the plains would be insecure until he had penetrated and subdued these haughty mountains. Leaving Aben Habuz, therefore, in command of Granada, he marched with his army across the vega, and entered the folds of the sierra, which stretch towards the south. The inhabitants fled with affright on hearing the Moorish trumpets, or beholding the approach of the turbaned horsemen, and plunged deeper into the recesses of their mountains. As the army advanced, the roads became more and more rugged and difficult; sometimes climbing great rocky heights, and at other times descending abruptly into deep ravines, the beds of winter torrents. The mountains were strangely wild and sterile; broken into cliffs and precipices of variegated marble. At their feet were little valleys, enameled with groves and gardens, interlaced with silver streams, and studded with villages and hamlets, — but all deserted by their inhabitants. No one appeared to dispute the inroad of the Moslems, who continued their march with increasing confidence, their pennons fluttering from rock and cliff, and the valleys echoing to the din of trumpet, drum, and cymbal. At length they came to a defile where the mountains seemed to have been rent asunder to make way for a foaming torrent. The narrow and broken road wound along the dizzy edge of precipices, until it came to where a bridge was thrown across the chasm. It was a fearful and gloomy pass; great beetling cliffs overhung the road, and the torrent roared below. This awful

defile has ever been famous in the warlike history of those mountains, by the name, in former times, of the Barranco de Tocos, and at present of the Bridge of Tablete. The Saracen army entered fearlessly into the pass; a part had already crossed the bridge, and was slowly toiling up the rugged road on the opposite side, when great shouts arose, and every cliff appeared suddenly peopled with furious foes. In an instant a deluge of missiles of every sort was rained upon the astonished Moslems. Darts, arrows, javelins, and stones, came whistling down, singling out the most conspicuous cavaliers; and at times great masses of rock, bounding and thundering along the mountain side, crushed whole ranks at once, or hurled horses and riders over the edge of the precipices.

It was in vain to attempt to brave this mountain warfare. The enemy were beyond the reach of missiles, and safe from pursuit; and the horses of the Arabs were here an incumbrance rather than an aid. The trumpets sounded a retreat, and the army retired in tumult and confusion, harassed by the enemy until extricated from the defile. Taric, who had beheld cities and castles surrendering without a blow, was enraged at being braved by a mere horde of mountain boors, and made another attempt to penetrate the mountains, but was again waylaid and opposed with horrible slaughter.

The fiery son of Ishmael foamed with rage at being thus checked in his career and foiled in his revenge. He was on the point of abandoning the

attempt, and returning to the vega, when a Christian boor sought his camp, and was admitted to his presence." The miserable wretch possessed a cabin and a little patch of ground among the mountains, and offered, if these should be protected from ravage, to inform the Arab commander of a way by which troops of horse might be safely introduced into the bosom of the sierra, and the whole subdued. The name of this caitiff was Fandino, and it deserves to be perpetually recorded with ignominy. His case is an instance how much it is in the power, at times, of the most insignificant being to do mischief, and how all the valor of the magnanimous and the brave may be defeated by the treason of the selfish and the despicable.

Instructed by this traitor, the Arab commander caused ten thousand foot soldiers and four thousand horsemen, commanded by a valiant captain, named Ibrahim Albuxarra, to be conveyed by sea to the little port of Adra, at the Mediterranean foot of the mountains. Here they landed, and, guided by the traitor, penetrated to the heart of the sierra, laying everything waste. The brave mountaineers, thus hemmed in between two armies, destitute of fortresses and without hope of succor, were obliged to capitulate; but their valor was not without avail, for never, even in Spain, did vanquished people surrender on prouder or more honorable terms. We have named the wretch who betrayed his native mountains; let us equally record the name of him whose pious patriotism saved them from desolation. It was the

reverend Bishop Centerio. While the warriors rested on their arms in grim and menacing tranquillity among the cliffs, this venerable prelate descended to the Arab tents in the valley, to conduct the capitulation. In stipulating for the safety of his people, he did not forget that they were brave men, and that they still had weapons in their hands. He obtained conditions accordingly. It was agreed that they should be permitted to retain their houses, lands, and personal effects; that they should be unmolested in their religion, and their temples and priests respected; and that they should pay no other tribute than such as they had been accustomed to render to their kings. Should they prefer to leave the country and remove to any part of Christendom, they were to be allowed to sell their possessions, and to take with them the money, and all their other effects.[1]

Ibrahim Albuxarra remained in command of the territory, and the whole sierra, or chain of mountains, took his name, which has since been slightly corrupted into that of the Alpuxarras. The subjugation of this rugged region, however, was for a long time incomplete; many of the Christians maintained a wild and hostile independence, living in green glens and scanty valleys among the heights; and the sierra of the Alpuxarras has in all ages been one of the most difficult parts of Andalusia to be subdued.

[1] Pedraza, *Hist. Granad.* p. 3, c. 2. Bleda, *Cronica*, L 2 c. 10.

CHAPTER III.

Expedition of Magued against Cordova. — Defense of the Patriot Pelistes.

WHILE the veteran Taric was making this wide circuit through the land, the expedition under Magued the renegado proceeded against the city of Cordova. The inhabitants of that ancient place had beheld the great army of Don Roderick spreading like an inundation over the plain of the Guadalquivir, and had felt confident that it must sweep the infidel invaders from the land. What then was their dismay when scattered fugitives, wild with horror and affright, brought them tidings of the entire overthrow of that mighty host, and the disappearance of the king! In the midst of their consternation, the Gothic noble Pelistes arrived at their gates, haggard with fatigue of body and anguish of mind, and leading a remnant of his devoted cavaliers, who had survived the dreadful battle of the Guadalete. The people of Cordova knew the valiant and steadfast spirit of Pelistes, and rallied round him as a last hope. "Roderick is fallen," cried they, "and we have neither king nor captain; be unto us as a sovereign; take command of our city, and protect us in this hour of peril!"

The heart of Pelistes was free from ambition, and was too much broken by grief to be flattered by the offer of command; but he felt above everything for the woes of his country, and was ready to assume any desperate service in her cause. "Your city," said he, "is surrounded by walls and towers, and may yet check the progress of the foe. Promise to stand by me to the last, and I will undertake your defense." The inhabitants all promised implicit obedience and devoted zeal; for what will not the inhabitants of a wealthy city promise and profess in a moment of alarm? The instant, however, that they heard of the approach of the Moslem troops, the wealthier citizens packed up their effects and fled to the mountains, or to the distant city of Toledo. Even the monks collected the riches of their convents and churches, and fled. Pelistes, though he saw himself thus deserted by those who had the greatest interest in the safety of the city, yet determined not to abandon its defense. He had still his faithful though scanty band of cavaliers, and a number of fugitives of the army, in all amounting to about four hundred men. He stationed guards, therefore, at the gates and in the towers, and made every preparation for a desperate resistance.

In the mean time, the army of Moslems and apostate Christians advanced, under the command of the Greek renegado Magued, and guided by the traitor Julian. While they were yet at some distance from the city, their scouts brought to them a shepherd, whom they had surprised on

the banks of the Guadalquivir. The trembling hind was an inhabitant of Cordova, and revealed to them the state of the place and the weakness of its garrison.

"And the walls and gates," said Magued, "are they strong and well guarded?"

"The walls are high and of wondrous strength," replied the shepherd, "and soldiers hold watch at the gates by day and night. But there is one place where the city may be secretly entered. In a part of the wall, not far from the bridge, the battlements are broken, and there is a breach at some height from the ground. Hard by stands a fig-tree, by the aid of which the wall may easily be scaled."

Having received this information, Magued halted with his army, and sent forward several renegado Christians, partisans of Count Julian, who entered Cordova as if flying before the enemy. On a dark and tempestuous night, the Moslems approached to the end of the bridge which crosses the Guadalquivir, and remained in ambush. Magued took a small party of chosen men, and, guided by the shepherd, forded the stream, and groped silently along the wall to the place where stood the fig-tree. The traitors, who had fraudulently entered the city, were ready on the wall to render assistance. Magued ordered his followers to make use of the long folds of their turbans instead of cords, and succeeded without difficulty in clambering into the breach.

Drawing their scimetars, they now hastened to the gate which opened towards the bridge; the

guards, suspecting no assault from within, were taken by surprise and easily overpowered; the gate was thrown open, and the army that had remained in ambush rushed over the bridge, and entered without opposition.

The alarm had by this time spread throughout the city; but already a torrent of armed men was pouring through the streets. Pelistes sallied forth with his cavaliers and such of the soldiery as he could collect, and endeavored to repel the foe; but every effort was in vain. The Christians were slowly driven from street to street and square to square, disputing every inch of ground; until, finding another body of the enemy approaching to attack them in rear, they took refuge in a convent, and succeeded in throwing to and barring the ponderous doors. The Moors attempted to force the gates, but were assailed with such showers of missiles from the windows and battlements that they were obliged to retire. Pelistes examined the convent, and found it admirably calculated for defense. It was of great extent, with spacious courts and cloisters. The gates were massive, and secured with bolts and bars; the walls were of great thickness; the windows high and grated; there was a great tank or cistern of water, and the friars, who had fled from the city, had left behind a good supply of provisions. Here, then, Pelistes proposed to make a stand, and to endeavor to hold out until succor should arrive from some other city. His proposition was received with shouts by his loyal cavaliers, not one of whom but was ready to lay down his life in the service of his commander.

CHAPTER IV.

Defense of the Convent of St. George by Pelistes.

FOR three long and anxious months did the good knight Pelistes and his cavaliers defend their sacred asylum against the repeated assaults of the infidels. The standard of the true faith was constantly displayed from the loftiest tower, and a fire blazed there throughout the night, as signals of distress to the surrounding country. The watchman from his turret kept a wary lookout over the land, hoping in every cloud of dust to descry the glittering helms of Christian warriors. The country, however, was forlorn and abandoned, or if perchance a human being was perceived, it was some Arab horseman, careering the plain of the Guadalquivir as fearlessly as if it were his native desert.

By degrees the provisions of the convent were consumed, and the cavaliers had to slay their horses, one by one, for food. They suffered the wasting miseries of famine without a murmur, and always met their commander with a smile. Pelistes, however, read their sufferings in their wan and emaciated countenances, and felt more for them than for himself. He was grieved at heart that such loyalty and valor should only lead to slavery or death, and resolved to make

one desperate attempt for their deliverance. Assembling them one day in the court of the convent, he disclosed to them his purpose.

"Comrades and brothers in arms," said he, "it is needless to conceal danger from brave men. Our case is desperate; our countrymen either know not or heed not our situation, or have not the means to help us. There is but one chance of escape; it is full of peril, and, as your leader, I claim the right to brave it. To-morrow, at break of day, I will sally forth and make for the city gates at the moment of their being opened; no one will suspect a solitary horseman; I shall be taken for one of those recreant Christians who have basely mingled with the enemy. If I succeed in getting out of the city I will hasten to Toledo for assistance. In all events I shall be back in less than twenty days. Keep a vigilant lookout toward the nearest mountain. If you behold five lights blazing upon its summit, be assured I am at hand with succor, and prepare yourselves to sally forth upon the city as I attack the gates. Should I fail in obtaining aid, I will return to die with you."

When he had finished, his warriors would fain have severally undertaken the enterprise, and they remonstrated against his exposing himself to such peril; but he was not to be shaken from his purpose. On the following morning, ere the break of day, his horse was led forth, caparisoned, into the court of the convent, and Pelistes appeared in complete armor. Assembling his cavaliers in the chapel, he prayed with them for some time

before the altar of the holy Virgin. Then rising and standing in the midst of them, "God knows, my companions," said he, "whether we have any longer a country; if not, better were we in our graves. Loyal and true have ye been to me, and loyal have ye been to my son, even to the hour of his death; and grieved am I that I have no other means of proving my love for you, than by adventuring my worthless life for your deliverance. All I ask of you before I go, is a solemn promise to defend yourselves to the last like brave men and Christian cavaliers, and never to renounce your faith, or throw yourselves on the mercy of the renegado Magued, or the traitor Julian." They all pledged their words, and took a solemn oath to the same effect before the altar.

Pelistes then embraced them one by one, and gave them his benediction, and as he did so his heart yearned over them, for he felt towards them, not merely as a companion in arms and as a commander, but as a father; and he took leave of them as if he had been going to his death. The warriors, on their part, crowded round him in silence, kissing his hands and the hem of his surcoat, and many of the sternest shed tears.

The gray of the dawning had just streaked the east, when Pelistes took lance in hand, hung his shield about his neck, and mounting his steed, issued quietly forth from a postern of the convent. He paced slowly though the vacant streets, and the tramp of his steed echoed afar in that silent hour; but no one suspected a warrior, moving thus singly and tranquilly in an armed

city, to be an enemy. He arrived at the gate just at the hour of opening; a foraging party was entering with cattle and with beasts of burden, and he passed unheeded through the throng. As soon as he was out of sight of the soldiers who guarded the gate, he quickened his pace, and at length, galloping at full speed, succeeded in gaining the mountains. Here he paused, and alighted at a solitary farm-house to breathe his panting steed; but had scarce put foot to ground when he heard the distant sound of pursuit, and beheld a horseman spurring up the mountain.

Throwing himself again upon his steed, he abandoned the road and galloped across the rugged heights. The deep dry channel of a torrent checked his career, and his horse stumbling upon the margin, rolled with his rider to the bottom. Pelistes was sorely bruised by the fall, and his whole visage was bathed in blood. His horse, too, was maimed and unable to stand, so that there was no hope of escape. The enemy drew near, and proved to be no other than Magued the renegado general, who had perceived him as he issued forth from the city and had followed singly in pursuit. "Well met, señor alcaid!" exclaimed he, "and overtaken in good time. Surrender yourself my prisoner."

Pelistes made no other reply than by drawing his sword, bracing his shield, and preparing for defense. Magued, though an apostate, and a fierce warrior, possessed some sparks of knightly magnanimity. Seeing his adversary dismounted, he disdained to take him at a disadvantage, but, alighting, tied his horse to a tree.

The conflict that ensued was desperate and doubtful, for seldom had two warriors met so well matched or of equal prowess. Their shields were hacked to pieces, the ground was strewed with fragments of their armor, and stained with their blood. They paused repeatedly to take breath, regarding each other with wonder and admiration. Pelistes, however, had been previously injured by his fall, and fought to great disadvantage. The renegado perceived it, and sought not to slay him, but to take him alive. Shifting his ground continually, he wearied his antagonist, who was growing weaker and weaker from the loss of blood. At length Pelistes seemed to summon up all his remaining strength to make a signal blow; it was skillfully parried, and he fell prostrate upon the ground. The renegado ran up, and putting his foot upon his sword, and the point of his scimetar to his throat, called upon him to ask his life; but Pelistes lay without sense, and as one dead. Magued then unlaced the helmet of his vanquished enemy, and seated himself on a rock beside him, to recover breath. In this situation the warriors were found by certain Moorish cavaliers, who marveled much at the traces of that stern and bloody combat.

Finding there was yet life in the Christian knight, they laid him upon one of their horses, and aiding Magued to remount his steed, proceeded slowly to the city. As the convoy passed by the convent, the cavaliers looked forth and beheld their commander borne along bleeding and a captive. Furious at the sight, they sallied forth

to the rescue, but were repulsed by a superior force and driven back to the great portal of the church. The enemy entered pell-mell with them, fighting from aisle to aisle, from altar to altar, and in the courts and cloisters of the convent. The greater part of the cavaliers died bravely, sword in hand; the rest were disabled with wounds and made prisoners. The convent, which was lately their castle, was now made their prison, and in after-times, in commemoration of this event, was consecrated by the name of St. George of the Captives.

CHAPTER V.

Meeting between the Patriot Pelistes and the Traitor Julian.

THE loyalty and prowess of the good knight Pelistes had gained him the reverence even of his enemies. He was for a long time disabled by his wounds, during which he was kindly treated by the Arab chieftains, who strove by every courteous means to cheer his sadness and make him forget that he was a captive. When he was recovered from his wounds they gave him a magnificent banquet, to testify their admiration of his virtues.

Pelistes appeared at the banquet clad in sable armor, and with a countenance pale and dejected, for the ills of his country evermore preyed upon his heart. Among the assembled guests was Count Julian, who held a high command in the Moslem army, and was arrayed in garments of mingled Christian and morisco fashion. Pelistes had been a close and bosom friend of Julian in former times, and had served with him in the wars in Africa, but when the count advanced to accost him with his wonted amity, he turned away in silence and deigned not to notice him neither, during the whole of the repast, did he

address to him ever a word, but treated him as one unknown.

When the banquet was nearly at a close, the discourse turned upon the events of the war, and the Moslem chieftains, in great courtesy, dwelt upon the merits of many of the Christian cavaliers who had fallen in battle, and all extolled the valor of those who had recently perished in the defense of the convent. Pelistes remained silent for a time, and checked the grief which swelled within his bosom as he thought of his devoted cavaliers. At length, lifting up his voice, "Happy are the dead, said he," "for they rest in peace, and are gone to receive the reward of their piety and valor! I could mourn over the loss of my companions in arms, but they have fallen with honor and are spared the wretchedness I feel in witnessing the thraldom of my country. I have seen my only son, the pride and hope of my age, cut down at my side; I have beheld kindred, friends, and followers falling one by one around me, and have become so seasoned to those losses that I have ceased to weep. Yet there is one man over whose loss I will never cease to grieve. He was the loved companion of my youth, and the steadfast associate of my graver years. He was one of the most loyal of Christian knights. As a friend, he was loving and sincere; as a warrior, his achievements were above all praise. What has become of him, alas, I know not! If fallen in battle, and I knew where his bones were laid, whether bleaching on the plains of Xeres or buried in the waters

of the Guadalete, I would seek them out and enshrine them as the relics of a sainted patriot. Or if, like many of his companions in arms, he should be driven to wander in foreign lands, I would join him in his hapless exile, and we would mourn together over the desolation of our country!"

Even the hearts of the Arab warriors were touched by the lament of the good Pelistes, and they said — "Who was this peerless friend in whose praise thou art so fervent?"

"His name," replied Pelistes, "was Count Julian."

The Moslem warriors started with surprise. "Noble cavalier," exclaimed they, "has grief disordered thy senses? Behold thy friend living and standing before thee, and yet thou dost not know him! This, this is Count Julian!"

Upon this, Pelistes turned his eyes upon the count, and regarded him for a time with a lofty and stern demeanor; and the countenance of Julian darkened, and was troubled, and his eye sank beneath the regard of that loyal and honorable cavalier. And Pelistes said, "In the name of God, I charge thee, man unknown! to answer. Dost thou presume to call thyself Count Julian?"

The count reddened with anger at these words. "Pelistes," said he, "what means this mockery? thou knowest me well; thou knowest me for Count Julian."

"I know thee for a base imposter!" cried Pelistes. "Count Julian was a noble Gothic knight; but thou appearest in mongrel Moorish garb.

Count Julian was a Christian, faithful and devout; but I behold in thee a renegado and an infidel. Count Julian was ever loyal to his king, and foremost in his country's cause; were he living, he would be the first to put shield on neck and lance in rest, to clear the land of her invaders; but thou art a hoary traitor; thy hands are stained with the royal blood of the Goths, and thou hast betrayed thy country and thy God. Therefore, I again repeat, man unknown! if thou sayest thou art Count Julian, thou liest! My friend, alas, is dead; and thou art some fiend from hell, which hast taken possession of his body to dishonor his memory and render him an abhorrence among men!" So saying, Pelistes turned his back upon the traitor, and went forth from the banquet; leaving Count Julian overwhelmed with confusion, and an object of scorn to all the Moslem cavaliers.

CHAPTER VI.

How Taric El Tuerto captured the City of Toledo through the aid of the Jews, and how he found the famous Talismanic Table of Solomon.

WHILE these events were passing in Cordova, the one-eyed Arab general, Taric el Tuerto, having subdued the city and vega of Granada, and the Mountains of the Sun and Air, directed his march into the interior of the kingdom, to attack the ancient city of Toledo, the capital of the Gothic kings. So great was the terror caused by the rapid conquests of the invaders, that at the very rumor of their approach many of the inhabitants, though thus in the very citadel of the kingdom, abandoned it and fled to the mountains with their families. Enough remained, however, to have made a formidable defense; and, as the city was seated on a lofty rock, surrounded by massive walls and towers, and almost girdled by the Tagus, it threatened a long resistance. The Arab warriors pitched their tents in the vega, on the borders of the river, and prepared for a tedious siege.

One evening, as Taric was seated in his tent, meditating on the mode in which he should assail this rock-built city, certain of the patrols of the

camp brought a stranger before him. "As we were going our rounds," said they, "we beheld this man lowered down with cords from a tower, and he delivered himself into our hands, praying to be conducted to thy presence, that he might reveal to thee certain things important for thee to know."

Taric fixed his eyes upon the stranger; he was a Jewish rabbi, with a long beard which spread upon his gabardine, and descended even to his girdle. "What hast thou to reveal?" said he to the Israelite. "What I have to reveal," replied the other, "is for thee alone to hear; command, then, I entreat thee, that these men withdraw." When they were alone he addressed Taric in Arabic: "Know, O leader of the host of Islam," said he, "that I am sent to thee on the part of the children of Israel, resident in Toledo. We have been oppressed and insulted by the Christians in the time of their prosperity, and now that they are threatened with siege, they have taken from us all our provisions and our money; they have compelled us to work like slaves, repairing their walls; and they oblige us to bear arms and guard a part of the towers. We abhor their yoke, and are ready, if thou wilt receive us as subjects, and permit us the free enjoyment of our religion and our property, to deliver the towers we guard into thy hands, and to give thee safe entrance into the city."

The Arab chief was overjoyed at this proposition, and he rendered much honor to the rabbi, and gave orders to clothe him in a costly robe,

and to perfume his beard with essences of a pleasant odor, so that he was the most sweet-smelling of his tribe; and he said, "Make thy words good, and put me in possession of the city, and I will do all and more than thou hast required, and will bestow countless wealth upon thee and thy brethren."

Then a plan was devised between them by which the city was to be betrayed and given up. "But how shall I be secured," said he, "that all thy tribe will fulfill what thou hast engaged, and that this is not a stratagem to get me and my people into your power?"

"This shall be thy assurance," replied the rabbi; "ten of the principal Israelites will come to this tent and remain as hostages."

"It is enough," said Taric; and he made oath to accomplish all that he had promised; and the Jewish hostages came and delivered themselves into his hands.

On a dark night a chosen band of Moslem warriors approached the part of the walls guarded by the Jews, and were secretly admitted into a postern gate and concealed within a tower. Three thousand Arabs were at the same time placed in ambush among rocks and thickets, in a place on the opposite side of the river, commanding a view of the city. On the following morning Taric ravaged the gardens of the valley, and set fire to the farm-houses, and then, breaking up his camp, marched off as if abandoning the siege.

The people of Toledo gazed with astonishment from their walls at the retiring squadrons of the

enemy, and scarcely could credit their unexpected deliverance; before night there was not a turban nor a hostile lance to be seen in the vega. They attributed it all to the special intervention of their patron saint, Leocadia; and the following day being Palm Sunday, they sallied forth in procession, man, woman, and child, to the church of that blessed saint, which is situated without the walls, that they might return thanks for her marvelous protection.

When all Toledo had thus poured itself forth, and was marching with cross and relic and solemn chant towards the chapel, the Arabs who had been concealed in the tower rushed forth, and barred the gates of the city. While some guarded the gates, others dispersed themselves about the streets, slaying all who made resistance; and others kindled a fire and made a column of smoke on the top of the citadel. At sight of this signal, the Arabs in ambush beyond the river rose with a great shout, and attacked the multitude who were thronging to the church of St. Leocadia. There was a great massacre, although the people were without arms and made no resistance; and it is said in ancient chronicles that it was the apostate Bishop Oppas who guided the Moslems to their prey, and incited them to this slaughter. The pious reader, says Fray Antonio Agapida, will be slow to believe such turpitude; but there is nothing more venomous than the rancor of an apostate priest; for the best things in this world, when corrupted, become the worst and most baneful.

Many of the Christians had taken refuge within the church, and had barred the doors, but Oppas commanded that fire should be set to the portals, threatening to put every one within to the sword. Happily the veteran Taric arrived just in time to stay the fury of this reverend renegado. He ordered the trumpets to call off the troops from the carnage, and extended grace to all the surviving inhabitants. They were permitted to remain in quiet possession of their homes and effects, paying only a moderate tribute; and they were allowed to exercise the rites of their religion in the existing churches, to the number of seven, but were prohibited from erecting any others. Those who preferred to leave the city were suffered to depart in safety, but not to take with them any of their wealth.

Immense spoil was found by Taric in the alcazar, or royal castle, situated on a rocky eminence in the highest part of the city. Among the regalia treasured up in a secret chamber were twenty-five regal crowns of fine gold, garnished with jacinths, amethysts, diamonds, and other precious stones. These were the crowns of the different Gothic kings who had reigned in Spain; it having been the usage on the death of each king to deposit his crown in this treasury, inscribing on it his name and age.[1]

When Taric was thus in possession of the city, the Jews came to him in procession, with songs and dances and the sound of timbrel and psaltery,

[1] Conde *Hist. de las Arabes en España*, c. 12.

hailing him as their lord, and reminding him of his promises.

The son of Ishmael kept his word with the children of Israel; they were protected in the possession of all their wealth and the exercise of their religion, and were, moreover, rewarded with jewels of gold and jewels of silver and much moneys.[1]

A subsequent expedition was led by Taric against Guadalaxara, which surrendered without resistance; he moreover captured the city of Medina Celi, where he found an inestimable table which had formed a part of the spoil taken at Rome by Alaric, at the time that the sacred city was conquered by the Goths. It was composed of one single and entire emerald, and possessed talismanic powers; for traditions affirm that it was the work of genii, and had been wrought by them for King Solomon the Wise, the son of David. This marvelous relic was carefully preserved by Taric, as the most precious of all his spoils, being intended by him as a present to the caliph; and in commemoration of it the city was called by the Arabs Medina Almeyda, — that is to say, "The City of the Table."[2]

[1] The stratagem of the Jews of Toledo is recorded briefly by Bishop Lucas de Tuy, in his chronicle, but is related at large in the chronicle of the Moor Rasis.

[2] According to Arabian legends, this table was a mirror revealing all great events; insomuch that by looking on it the possessor might behold battles and sieges and feats of chivalry, and all actions worthy of renown; and might thus ascertain the truth of all historic transactions. It was a mirror of history therefore; and had very probably aided King Solomon

Having made these and other conquests of less importance, and having collected great quantities of gold and silver, and rich stuffs and precious stones, Taric returned with his booty to the royal city of Toledo.

in acquiring that prodigious knowledge and wisdom for which he was renowned.

CHAPTER VII.

Musa ben Nosier; His Entrance into Spain and Capture of Carmona.

LET us leave for a season the bold Taric in his triumphant progress from city to city, while we turn our eyes to Muza ben Nosier, the renowned emîr of Almagreb, and the commander-in-chief of the Moslem forces of the West. When that jealous chieftain had dispatched his letter commanding Taric to pause and await his coming, he immediately made every preparation to enter Spain with a powerful reinforcement, and to take command of the conquering army. He left his eldest son, Abdalasis, in Caervan, with authority over Almagreb, or Western Africa. This Abdalasis was in the flower of his youth, and beloved by the soldiery for the magnanimity and the engaging affability which graced his courage.

Muza ben Nosier crossed the Strait of Hercules with a chosen force of ten thousand horse and eight thousand foot, Arabs and Africans. He was accompanied by his two sons, Meruan and Abdelola, and by numerous illustrious Arabian cavaliers of the tribe of the Koreish. He landed his shining legions on the coast of Andalusia, and pitched his tents near to the Guadiana.

There first he received intelligence of the disobedience of Taric to his orders, and that, without waiting his arrival, the impetuous chieftain had continued his career, and with his light Arab squadrons had overrun and subdued the noblest provinces and cities of the kingdom.

The jealous spirit of Muza was still more exasperated by these tidings; he looked upon Taric no longer as a friend and coadjutor, but as an invidious rival, the decided enemy of his glory, and he determined on his ruin. His first consideration, however, was to secure to himself a share in the actual conquest of the land before it should be entirely subjugated.

Taking guides, therefore, from among his Christian captives, he set out to subdue such parts of the country as had not been visited by Taric. The first place which he assailed was the ancient city of Carmona; it was not of great magnitude, but was fortified with high walls and massive towers, and many of the fugitives of the late army had thrown themselves into it.

The Goths had by this time recovered from their first panic; they had become accustomed to the sight of Moslem troops, and their native courage had been roused by danger. Shortly after the Arabs had encamped before their walls, a band of cavaliers made a sudden sally one morning before the break of day, fell upon the enemy by surprise, killed above three hundred of them in their tents, and effected their retreat into the city; leaving twenty of their number dead, covered with honorable wounds, and in the very centre of the camp.

On the following day they made another sally, and fell on a different quarter of the encampment; but the Arabs were on their guard, and met them with superior numbers. After fighting fiercely for a time, they were routed, and fled full speed for the city, with the Arabs hard upon their traces. The guards within feared to open the gate, lest with their friends they should admit a torrent of enemies. Seeing themselves thus shut out, the fugitives determined to die like brave soldiers rather than surrender. Wheeling suddenly round, they opened a path through the host of their pursuers, fought their way back to the camp, and raged about it with desperate fury until they were all slain, after having killed above eight hundred of the enemy.[1]

Muza now ordered that the place should be taken by storm. The Moslems assailed it on all sides, but were vigorously resisted; many were slain by showers of stones, arrows, and boiling pitch, and many who had mounted with scaling-ladders were thrown headlong from the battlements. The alcayde, Galo, aided solely by two men, defended a tower and a portion of the wall, killing and wounding with a cross-bow more than eighty of the enemy. The attack lasted above half a day, when the Moslems were repulsed with the loss of fifteen hundred men.

Muza was astonished and exasperated at meeting with such formidable resistance from so small a city; for it was one of the few places, during that memorable conquest, where the Gothic valor

[1] Abulcasim, *Perdida de España*, L. 1. c. 13.

shone forth with its proper lustre. While the Moslem army lay encamped before the place, it was joined by Magued the renegado, and Count Julian the traitor, with one thousand horsemen; most of them recreant Christians, base betrayers of their country, and more savage in their warfare than the Arabs of the desert. To find favor in the eyes of Muza, and to evince his devotion to the cause, the count undertook, by wily stratagem, to put this gallant city in his power.

One evening, just at twilight, a number of Christians, habited as travelling merchants, arrived at one of the gates, conducting a train of mules laden with arms and warlike munitions. "Open the gate quickly," cried they; "we bring supplies for the garrison, but the Arabs have discovered and are in pursuit of us." The gate was thrown open, the merchants entered with their beasts of burden, and were joyfully received. Meat and drink were placed before them, and after they had refreshed themselves they retired to the quarters allotted to them.

These pretended merchants were Count Julian and a number of his partisans. At the hour of midnight they stole forth silently, and assembling together, proceeded to what is called the Gate of Cordova. Here setting suddenly upon the unsuspecting guards, they put them to the edge of the sword, and throwing open the gates, admitted a great body of the Arabs. The inhabitants were roused from their sleep by sound of drum and trumpet and the clattering of horses. The Arabs scoured the streets; a horrible massacre was com-

menced, in which none were spared but such of the females as were young and beautiful, and fitted to grace the harems of the conquerors. The arrival of Muza put an end to the pillage and the slaughter, and he granted favorable terms to the survivors. Thus the valiant little city of Carmona, after nobly resisting the open assaults of the infidels, fell a victim to the treachery of apostate Christians.[1]

[1] *Cron. gen. de España*, por Alonzo el Sabio. P. 3, c. 1.

CHAPTER VIII.

Muza marches against the City of Seville.

AFTER the capture of Carmona, Muza descended into a noble plain, covered with fields of grain, with orchards and gardens, through which glided the soft-flowing Guadalquivir. On the borders of the river stood the ancient city of Seville, surrounded by Roman walls, and defended by its golden tower. Understanding from his spies that the city had lost the flower of its youth in the battle of the Guadalete, Muza anticipated but a faint resistance. A considerable force, however, still remained within the place, and what they wanted in numbers they made up in resolution. For some days they withstood the assaults of the enemy, and defended their walls with great courage. Their want of warlike munitions, however, and the superior force and skill of the besieging army, left them no hope of being able to hold out long. There were two youthful cavaliers of uncommon valor in the city. They assembled the warriors and addressed them. "We cannot save the city," said they; "but at least we may save ourselves, and preserve so many strong arms for the service of our country. Let us cut our way through the infidel force,

and gain some secure fortress, from whence we may return with augmented numbers for the rescue of the city."

The advice of the young cavaliers was adopted. In the dead of the night the garrison assembled, to the number of about three thousand, — the most part mounted on horseback. Suddenly sallying from one of the gates, they rushed in a compact body upon the camp of the Saracens, which was negligently guarded, for the Moslems expected no such act of desperation. The camp was a scene of great carnage and confusion; many were slain on both sides; the two valiant leaders of the Christians fell covered with wounds, but the main body succeeded in forcing their way through the centre of the army, and in making their retreat to Beja in Lusitania.

Muza was at a loss to know the meaning of this desperate sally. In the morning he perceived the gates of the city wide open. A number of ancient and venerable men presented themselves at his tent, offering submission and imploring mercy, for none were left in the place but the old, the infirm, and the miserable. Muza listened to them with compassion, and granted their prayer, and the only tribute he exacted was three measures of wheat and three of barley from each house or family. He placed a garrison of Arabs in the city, and left there a number of Jews to form a body of population. Having thus secured two important places in Andalusia, he passed the boundaries of the province, and advanced with great martial pomp into Lusitania.

CHAPTER IX.

Musa besieges the City of Merida.

THE army of Muza was now augmented to about eighteen thousand horsemen, but he took with him but few foot-soldiers, leaving them to garrison the conquered towns. He met with no resistance on his entrance into Lusitania. City after city laid its keys at his feet, and implored to be received in peaceful vassalage. One city alone prepared for vigorous defense, the ancient Merida, a place of great extent, uncounted riches, and prodigious strength. A noble Goth named Sacarus was the governor, — a man of consummate wisdom, patriotism, and valor. Hearing of the approach of the invaders, he gathered within the walls all the people of the surrounding country, with their horses and mules, their flocks and herds, and most precious effects. To insure for a long time a supply of bread, he filled the magazines with grain, and erected windmills on the churches. This done, he laid waste the surrounding country to a great extent, so that a besieging army would have to encamp in a desert.

When Muza came in sight of this magnificent

city, he was struck with admiration. He remained for some time gazing in silence upon its mighty walls and lordly towers, its vast extent, and the stately palaces and temples with which it was adorned. "Surely," cried he, at length, "all the people of the earth have combined their power and skill to embellish and aggrandize this city. Allah Achbar! Happy will he be who shall have the glory of making such a conquest!"

Seeing that a place so populous and so strongly fortified would be likely to maintain a long and formidable resistance, he sent messengers to Africa to his son Abdalasis, to collect all the forces that could be spared from the garrisons of Mauritania, and to hasten and reinforce him.

While Muza was forming his encampment, deserters from the city brought him word that a chosen band intended to sally forth at midnight and surprise his camp. The Arab commander immediately took measures to receive them with a counter surprise. Having formed his plan, and communicated it to his principal officers, he ordered that, throughout the day, there should be kept up an appearance of negligent confusion in his encampment. The outposts were feebly guarded; fires were lighted in various places, as if preparing for feasting; bursts of music and shouts of revelry resounded from different quarters, and the whole camp seemed to be rioting in careless security on the plunder of the land. As the night advanced, the fires were gradually ex-

tinguished, and silence ensued, as if the soldiery had sunk into deep sleep after the carousal.

In the mean time, bodies of troops had been secretly and silently marched to reinforce the outposts; and the renegado Magued, with a numerous force, had formed an ambuscade in a deep stone quarry by which the Christians would have to pass. These preparations being made, they awaited the approach of the enemy in breathless silence.

About midnight the chosen force intended for the sally assembled, and the command was confided to Count Tendero, a Gothic cavalier of tried prowess. After having heard a solemn mass and received the benediction of the priest, they marched out of the gate with all possible silence. They were suffered to pass the ambuscade in the quarry without molestation; as they approached the Moslem camp everything appeared quiet, for the foot-soldiers were concealed in slopes and hollows, and every Arab horseman lay in his armor beside his steed. The sentinels on the outposts waited until the Christians were close at hand, and then fled in apparent consternation.

Count Tendero gave the signal for assault, and the Christians rushed confidently forward. In an instant an uproar of drums, trumpets, and shrill war-cries burst forth from every side. An army seemed to spring up from the earth; squadrons of horse came thundering on them in front, while the quarry poured forth legions of armed warriors in their rear.

The noise of the terrific conflict that took

place was heard on the city walls, and answered by shouts of exultation, for the Christians thought it rose from the terror and confusion of the Arab camp. In a little while, however, they were undeceived by fugitives from the fight, aghast with terror and covered with wounds. "Hell itself," cried they, "is on the side of these infidels; the earth casts forth warriors and steeds to aid them. We have fought, not with men, but devils!"

The greater part of the chosen troops who had sallied were cut to pieces in that scene of massacre, for they had been confounded by the tempest of battle which suddenly broke forth around them. Count Tendero fought with desperate valor, and fell covered with wounds. His body was found the next morning, lying among the slain, and transpierced with half a score of lances. The renegado Magued cut off his head and tied it to the tail of his horse, and repaired with this savage trophy to the tent of Muza; but the hostility of the Arab general was of a less malignant kind. He ordered that the head and body should be placed together upon a bier, and treated with becoming reverence.

In the course of the day a train of priests and friars came forth from the city to request permission to seek for the body of the count. Muza delivered it to them, with many soldier-like encomiums on the valor of that good cavalier. The priests covered it with a pall of cloth of gold, and bore it back in melancholy procession to the city where it was received with loud lamentations.

The siege was now pressed with great vigor

and repeated assaults were made, but in vain. Muza saw, at length, that the walls were too high to be scaled, and the gates too strong to be burst open without the aid of engines, and he desisted from the attack until machines for the purpose could be constructed. The governor suspected from this cessation of active warfare that the enemy flattered themselves to reduce the place by famine; he caused, therefore, large baskets of bread to be thrown from the wall, and sent a messenger to Muza to inform him that if his army should be in want of bread he would supply it, having sufficient corn in his granaries for a ten years' siege.[1]

The citizens, however, did not possess the undaunted spirit of their governor. When they found that the Moslems were constructing tremendous engines for the destruction of their walls, they lost all courage, and, surrounding the governor in a clamorous multitude, compelled him to send forth persons to capitulate.

The ambassadors came into the presence of Muza with awe, for they expected to find a fierce and formidable warrior in one who had filled the land with terror; but, to their astonishment, they beheld an ancient and venerable man, with white hair, a snowy beard, and a pale, emaciated countenance. He had passed the previous night without sleep, and had been all day in the field; he was exhausted, therefore, by watchfulness and fatigue, and his garments were covered with dust.

"What a devil of a man is this," murmured

[1] Bleda, *Cronica*, l. 2, c. 11.

the ambassadors, one to another, "to undertake such a siege when on the verge of the grave. Let us defend our city the best way we can; surely we can hold out longer than the life of this graybeard."

They returned to the city, therefore, scoffing at an invader who seemed fitter to lean on a crutch than wield a lance; and the terms offered by Muza, which would otherwise have been thought favorable, were scornfully rejected by the inhabitants. A few days put an end to this mistaken confidence. Abdalasis, the son of Muza, arrived from Africa at the head of his reinforcement; he brought seven thousand horsemen and a host of Barbary archers, and made a glorious display as he marched into the camp. The arrival of this youthful warrior was hailed with great acclamations, so much had he won the hearts of the soldiery by the frankness, the suavity, and generosity of his conduct. Immediately after his arrival a grand assault was made upon the city, and several of the huge battering engines being finished, they were wheeled up and began to thunder against the walls.

The unsteady populace were again seized with terror, and, surrounding their governor with fresh clamors, obliged him to send forth ambassadors a second time to treat of a surrender. When admitted to the presence of Muza, the ambassadors could scarcely believe their eyes, or that this was the same withered, white-headed old man of whom they had lately spoken with scoffing. His hair and beard were tinged of a ruddy brown;

his countenance was refreshed by repose and flushed with indignation, and he appeared a man in the matured vigor of his days. The ambassadors were struck with awe. "Surely," whispered they, one to the other, "this must be either a devil or a magician, who can thus make himself old and young at pleasure!"

Muza received them haughtily. "Hence," said he, "and tell your people I grant them the same terms I have already proffered, provided the city be instantly surrendered; but, by the head of Mahomet, if there be any further delay, not one mother's son of ye shall receive mercy at my hands!"

The deputies returned into the city pale and dismayed. "Go forth! go forth!" cried they, "and accept whatever terms are offered; of what avail is it to fight against men who can renew their youth at pleasure? Behold, we left the leader of the infidels an old and feeble man, and to-day we find him youthful and vigorous." [1]

The place was, therefore, surrendered forthwith, and Muza entered it in triumph. His terms were merciful. Those who chose to remain were protected in persons, possessions, and religion; he took the property of those only who abandoned the city or had fallen in battle; together with all arms and horses, and the treasures and ornaments of the churches. Among these

[1] *Conde*, p. 1, c. 13. Ambrosio de Morales. N. B.—In the chronicle of Spain, composed by order of Alonzo the Wise, this anecdote is given as having happened at the siege of Seville.

sacred spoils was found a cup made of a single pearl, which a king of Spain, in ancient times, had brought from the temple of Jerusalem when it was destroyed by Nabuchodonosor. This precious relic was sent by Muza to the caliph, and was placed in the principal mosque of the city of Damascus.[1]

Muza knew how to esteem merit even in an enemy. When Sacarus, the Governor of Merida, appeared before him, he lauded him greatly for the skill and courage he had displayed in the defense of his city; and, taking off his own scimetar, which was of great value, girded it upon him with his own hands. "Wear this," said he, "as a poor memorial of my admiration; a soldier of such virtue and valor is worthy of far higher honors."

He would have engaged the governor in his service, or have persuaded him to remain in the city, as an illustrious vassal of the caliph, but the noble-minded Sacarus refused to bend to the yoke of the conquerors; nor could he bring himself to reside contentedly in his country, when subjected to the domination of the infidels. Gathering together all those who chose to accompany him into exile, he embarked to seek some country where he might live in peace and in the free exercise of his religion. What shore these ocean pilgrims landed upon has never been revealed; but tradition vaguely gives us to believe that it was some unknown island far in the bosom of the Atlantic.[2]

[1] Marmol. *Descrip. de Africa*, T. 1, L. 2.

[2] Abulcasim *Perdida de España*, L. 1, c. 13.

CHAPTER X.

Expedition of Abdalasis against Seville and the "Land of Tadmir."

AFTER the capture of Merida, Muza gave a grand banquet to his captains and distinguished warriors in that magnificent city. At this martial feast were many Arab cavaliers who had been present in various battles, and they vied with each other in recounting the daring enterprises in which they had been engaged, and the splendid triumphs they had witnessed. While they talked with ardor and exultation, Abdalasis, the son of Muza, alone kept silence, and sat with a dejected countenance. At length, when there was a pause, he turned to his father and addressed him with modest earnestness. "My lord and father," said he, "I blush to hear your warriors recount the toils and dangers they have passed while I have done nothing to entitle me to their companionship. When I return to Egypt and present myself before the caliph, he will ask me of my services in Spain; what battle I have gained; what town or castle I have taken. How shall I answer him? If you love me, then, as your son, give me a command, intrust to me an enterprise, and let me acquire a name worthy to be mentioned among men."

The eyes of Muza kindled with joy at finding Abdalasis thus ambitious of renown in arms. "Allah be praised!" exclaimed he, "the heart of my son is in the right place. It is becoming in youth to look upward and be aspiring. Thy desire, Abdalasis, shall be gratified."

An opportunity at that very time presented itself to prove the prowess and discretion of the youth. During the siege of Merida, the Christian troops which had taken refuge at Beja had reinforced themselves from Peñaflor, and suddenly returning, had presented themselves before the gates of the city of Seville.[1] Certain of the Christian inhabitants threw open the gates and admitted them. The troops rushed to the alcazar, took it by surprise, and put many of the Moslem garrison to the sword; the residue made their escape, and fled to the Arab camp before Merida, leaving Seville in the hands of the Christians.

The veteran Muza, now that the siege of Merida was at an end, was meditating the recapture and punishment of Seville at the very time when Abdalasis addressed him. "Behold, my son," exclaimed he, "an enterprise worthy of thy ambition! Take with thee all the troops thou hast brought from Africa; reduce the city of Seville again to subjection, and plant thy standard upon its alcazar. But stop not there: carry thy conquering sword into the southern parts of Spain; thou wilt find there a harvest of glory yet to be reaped."

Abdalasis lost no time in departing upon this

[1] Espinosa, *Antq. y Grand. de Seville*, L. 2, c. 3.

enterprise. He took with him Count Julian, Magued el Rumi, and the Bishop Oppas, that he might benefit by their knowledge of the country. When he came in sight of the fair city of Seville, seated like a queen in the midst of its golden plain, with the Guadalquivir flowing beneath its walls, he gazed upon it with the admiration of a lover, and lamented in his soul that he had to visit it as an avenger. His troops, however, regarded it with wrathful eyes, thinking only of its rebellion and of the massacre of their countrymen in the alcazar.

The principal people of the city had taken no part in this gallant but fruitless insurrection; and now, when they beheld the army of Abdalasis encamped upon the banks of the Guadalquivir, would fain have gone forth to make explanations, and intercede for mercy. The populace, however, forbade any one to leave the city, and, barring the gates, prepared to defend themselves to the last.

The place was attacked with resistless fury. The gates were soon burst open; the Moslems rushed in, panting for revenge. They confined not their slaughter to the soldiery in the alcazar, but roamed through every street, confounding the innocent with the guilty in one bloody massacre, and it was with the utmost difficulty that Abdalasis could at length succeed in staying their sanguinary career.[1]

The son of Muza proved himself as mild in conquest as he had been intrepid in assault. The moderation and benignity of his conduct

[1] Conde, P. 1, c. 14.

soothed the terrors of the vanquished, and his wise precautions restored tranquillity. Having made proper regulations for the protection of the inhabitants, he left a strong garrison in the place to prevent any future insurrection, and then departed on the further prosecution of his enterprise.

Wherever he went his arms were victorious; and his victories were always characterized by the same magnanimity. At length he arrived on the confines of that beautiful region, comprising lofty and precipitous mountains and rich and delicious plains, afterwards known by the name of the kingdom of Murcia. All this part of the country was defended by the veteran Theodomir, who, by skillful management, had saved a remnant of his forces after the defeat on the banks of the Guadalete.

Theodomir was a stanch warrior, but a wary and prudent man. He had experienced the folly of opposing the Arabs in open field, where their cavalry and armor gave them such superiority; on their approach, therefore, he assembled all his people capable of bearing arms, and took possession of the cliffs and mountain passes. "Here," said he, "a simple goat-herd, who can hurl down rocks and stones, is as good as a warrior armed in proof." In this way he checked and harassed the Moslem army in all its movements,—showering down missiles upon it from overhanging precipices, and waylaying it in narrow and rugged defiles, where a few raw troops could make stand against a host.

Theodomir was in a fair way to baffle his foes,

and oblige them to withdraw from his territories unfortunately, however, the wary veteran had two sons with him, young men of hot and heady valor, who considered all this prudence of their father as savoring of cowardice, and who were anxious to try their prowess in the open field. "What glory," said they, "is to be gained by destroying an enemy in this way, from the covert of rocks and thickets?"

"You talk like young men," replied the veteran. "Glory is a prize one may fight for abroad, but safety is the object when the enemy is at the door."

One day, however, the young men succeeded in drawing down their father into the plain. Abdalasis immediately seized on the opportunity, and threw himself between the Goths and their mountain fastnesses. Theodomir saw too late the danger into which he was betrayed. "What can our raw troops do," said he, "against those squadrons of horse that move like castles? Let us make a rapid retreat to Orihuela, and defend ourselves from behind its walls."

"Father," said the eldest son, "it is too late to retreat; remain here with the reserve while my brother and I advance. Fear nothing; am not I your son, and would I not die to defend you?"

"In truth," replied the veteran, "I have my doubts whether you are my son. But if I remain here, and you should all be killed, where then would be my protection? Come," added he, turning to the second son, "I trust that thou art virtually my son, let us hasten to retreat before it is too late."

"Father," replied the youngest, "I have not a doubt that I am honestly and thoroughly your son, and as such I honor you; but I owe duty likewise to my mother, and when I sallied to the war she gave me her blessing as long as I should act with valor, but her curse should I prove craven and fly the field. Fear nothing, father; I will defend you while living, and even after you are dead. You shall never fail of an honorable sepulture among your kindred."

"A pestilence on ye both," cried Theodomir, "for a brace of misbegotten madmen! What care I, think ye, where ye lay my body when I am dead? One day's existence in a hovel is worth an age of interment in a marble sepulchre. Come, my friends," said he, turning to his principal cavaliers, "let us leave these hot-headed striplings and make our retreat; if we tarry any longer the enemy will be upon us."

Upon this, the cavaliers and proud hidalgoes drew up scornfully and tossed their heads: "What do you see in us," said they, "that you think we will show our backs to the enemy? Forward! was ever the good old Gothic watchword, and with that will we live and die!"

While time was lost in these disputes, the Moslem army kept advancing until retreat was no longer practicable. The battle was tumultuous and bloody. Theodomir fought like a lion, but it was all in vain; he saw his two sons cut down, and the greater part of their rash companions, while his raw mountain troops fled in all directions.

Seeing there was no longer any hope, he seized the bridle of a favorite page who was near him, and who was about spurring for the mountains. "Part not from me," said he, "but do thou, at least, attend to my counsel, my son; and of a truth I believe thou art my son, for thou art the offspring of one of my handmaids who was kind unto me." And indeed the youth marvelously resembled him. Turning then the reins of his own steed, and giving him the spur, he fled amain from the field, followed by the page; nor did he stop until he arrived within the walls of Orihuela.

Ordering the gates to be barred and bolted, he prepared to receive the enemy. There were but few men in the city capable of bearing arms, most of the youth having fallen in the field. He caused the women, therefore, to clothe themselves in male attire, to put on hats and helmets, to take long reeds in their hands instead of lances, and to cross their hair upon their chins in semblance of beards. With these troops he lined the walls and towers.

It was about the hour of twilight that Abdalasis approached with his army, but he paused when he saw the walls so numerously garrisoned. Then Theodomir took a flag of truce in his hand, and put a herald's tabard on the page, and they two sallied forth to capitulate, and were graciously received by Abdalasis.

"I come," said Theodomir, "on the behalf of the commander of this city, to treat for terms worthy of your magnanimity and of his dignity. You

perceive that the city is capable of withstanding a long siege, but he is desirous of sparing the lives of his soldiers. Promise that the inhabitants shall be at liberty to depart unmolested with their property, and the city will be delivered up to you to-morrow morning without a blow; otherwise we are prepared to fight until not a man be left."

Abdalasis was well pleased to get so powerful a place upon such easy terms, but stipulated that the garrison should lay down their arms. To this Theodomir readily assented, with the exception, however, of the governor and his retinue, which was granted out of consideration for his dignity. The articles of capitulation were then drawn out, and when Abdalasis had affixed his name and seal, Theodomir took the pen and wrote his signature. "Behold in me," said he, "the governor of the city!"

Abdalasis was pleased with the hardihood of the commander of the place in thus venturing personally into his power, and entertained the veteran with still greater honor. When Theodomir returned to the city, he made known the capitulation, and charged the inhabitants to pack up their effects during the night and be ready to sally forth during the morning.

At the dawn of day the gates were thrown open, and Abdalasis looked to see a great force issuing forth, but to his surprise beheld merely Theodomir and his page in battered armor, followed by a multitude of old men, women, and children.

Abdalasis waited until the whole had come forth, then turning to Theodomir, "Where," cried he, "are the soldiers whom I saw last evening lining the walls and towers?"

"Soldiers have I none," replied the veteran. "As to my garrison, behold it before you. With these women did I man my walls, and this my page is my herald, guard, and retinue."

Upon this the Bishop Oppas and Count Julian exclaimed that the capitulation was a base fraud and ought not to be complied with; but Abdalasis relished the stratagem of the old soldier, and ordered that the stipulations of the treaty should be faithfully performed. Nay, so high an opinion did he conceive of the subtle wisdom of this commander that he permitted him to remain in authority over the surrounding country on his acknowledging allegiance and engaging to pay tribute to the caliph; and all that part of Spain, comprising the beautiful provinces of Murcia and Valencia, was long after known by the Arabic name of its defender, and is still recorded in Arabian chronicles as "The land of Tadmir."[1]

Having succeeded in subduing this rich and fruitful region, and having gained great renown for his generosity as well as valor, Abdalasis returned with the chief part of his army to the city of Seville.

[1] Conde, p. 1. *Cronica del Moro Rasis. Cron. gen. España*, por Alonzo el Sabio, p. 3, c. 1.

CHAPTER XI.

Muza arrives at Toledo. — Interview between him and Taric.

WHEN Muza ben Nosier had sent his son Abdalasis to subdue Seville, he departed for Toledo to call Taric to account for his disobedience to his orders; for, amidst all his own successes, the prosperous career of that commander preyed upon his mind. What can content the jealous and ambitious heart? As Muza passed through the land, towns and cities submitted to him without resistance; he was lost in wonder at the riches of the country and the noble monuments of art with which it was adorned; when he beheld the bridges, constructed in ancient times by the Romans, they seemed to him the work, not of men, but of genii. Yet all these admirable objects only made him repine the more that he had not had the exclusive glory of invading and subduing the land; and exasperated him the more against Taric, for having apparently endeavored to monopolize the conquest.

Taric heard of his approach, and came forth to meet him at Talavera, accompanied by many of the most distinguished companions of his victories, and with a train of horses and mules laden with

spoils, with which he trusted to propitiate the favor of his commander. Their meeting took place on the banks of the rapid river Tietar, which rises in the mountains of Placencia and throws itself into the Tagus. Muza, in former days, while Taric had acted as his subordinate and indefatigable officer, had cherished and considered him as a second self; but now that he had started up to be a rival, he could not conceal his jealousy. When the veteran came into his presence, he regarded him for a moment with a stern and indignant aspect. "Why hast thou disobeyed my orders?" said he. "I commanded thee to await my arrival with reinforcements, but thou hast rashly overrun the country, endangering the loss of our armies and the ruin of our cause."

"I have acted," replied Taric, "in such manner as I thought would best serve the cause of Islam, and in so doing I thought to fulfill the wishes of Muza. Whatever I have done has been as your servant; behold your share as commander-in-chief of spoils which I have collected." So saying he produced an immense treasure in silver and gold, and costly stuffs and precious stones, and spread it before Muza.

The anger of the Arab commander was still more kindled at the sight of this booty, for it proved how splendid had been the victories of Taric; but he restrained his wrath for the present, and they proceeded together in moody silence to Toledo. When he entered this royal city, however, and ascended to the ancient palace of the Gothic kings, and reflected that all this had

been a scene of triumph to his rival, he could no longer repress his indignation. He demanded of Taric a strict account of all the riches he had gathered in Spain, even of the presents he had reserved for the caliph, and, above all, he made him yield up his favorite trophy, the talismanic table of Solomon. When all this was done, he again upbraided him bitterly with his disobedience of orders, and with the rashness of his conduct. "What blind confidence in fortune hast thou shown," said he, "in overrunning such a country and assailing such powerful cities with thy scanty force! What madness to venture everything upon a desperate chance, when thou knewest I was coming with a force to make the victory secure. All thy success has been owing to mere luck, not to judgment nor generalship."

He then bestowed high praises upon the other chieftains for their services in the cause of Islam, but they answered not a word, and their countenances were gloomy and discontented; for they felt the injustice done to their favorite leader. As to Taric, though his eye burned like fire, he kept his passion within bounds. "I have done the best I could to serve God and the caliph," said he emphatically; "my conscience acquits me, and I trust my sovereign will do the same."

"Perhaps he may," replied Muza, bitterly; "but, in the mean time, I cannot confide his interests to a desperado who is heedless of orders and throws everything at hazard. Such a general is unworthy to be intrusted with the fate of armies."

So saying, he divested Taric of his command, and gave it to Magued the renegado. The gaunt Taric still maintained an air of stern composure. His only words were, "The caliph will do me justice!" Muza was so transported with passion at this laconic defiance that he ordered him to be thrown into prison, and even threatened his life.

Upon this, Magued el Rumi, though he had risen by the disgrace of Taric, had the generosity to speak out warmly in his favor. "Consider," said he, to Muza, "what may be the consequences of this severity. Taric has many friends in the army; his actions, too, have been signal and illustrious, and entitle him to the highest honors and rewards, instead of disgrace and imprisonment."

The anger of Muza, however, was not to be appeased; and he trusted to justify his measures by dispatching missives to the caliph, complaining of the insubordination of Taric, and his rash and headlong conduct. The result proved the wisdom of the caution given by Magued. In the course of a little while Muza received a humiliating letter from the caliph, ordering him to restore Taric to the command of the soldiers "whom he had so gloriously conducted;" and not to render useless "one of the best swords in Islam!"[1]

It is thus the envious man brings humiliation and reproach upon himself, in endeavoring to degrade a meritorious rival. When the tidings

[1] Conde, pt. 1. c. 15.

came of the justice rendered by the caliph to the merits of the veteran, there was general joy throughout the army, and Muza read in the smiling countenances of every one around him a severe censure upon his conduct. He concealed, however, his deep humiliation, and affected to obey the orders of his sovereign with great alacrity; he released Taric from prison, feasted him at his own table, and then publicly replaced him at the head of his troops. The army received its favorite veteran with shouts of joy, and celebrated with rejoicings the reconciliation of the commanders; but the shouts of the soldiery were abhorrent to the ears of Muza.

CHAPTER XII.

Muza prosecutes the Scheme of Conquest. — Siege of Saragossa. — Complete Subjugation of Spain.

THE dissensions, which for a time had distracted the conquering army, being appeased, and the Arabian generals being apparently once more reconciled, Muza, as commander-in-chief, proceeded to complete the enterprise by subjugating the northern parts of Spain. The same expeditious mode of conquest that had been sagaciously adopted by Taric was still pursued. The troops were lightly armed, and freed from every superfluous incumbrance. Each horseman, beside his arms, carried a small sack of provisions, a copper vessel in which to cook them, and a skin which served him for surcoat and for bed. The infantry carried nothing but their arms. To each regiment or squadron was allowed a limited number of sumpter-mules and attendants, barely enough to carry their necessary baggage and supplies; nothing was permitted that could needlessly diminish the number of fighting men, delay their rapid movements, or consume their provisions. Strict orders were again issued, prohibiting, on pain of death, all plunder excepting the camp of an enemy, or cities given up to pillage.[1]

[1] Conde, pt. 1, c. 15

The armies now took their several lines of march. That under Taric departed towards the northeast; beating up the country towards the source of the Tagus, traversing the chain of Iberian or Arragonian Mountains, and pouring down into the plains and valleys watered by the Ebro. It was wonderful to see, in so brief a space of time, such a vast and difficult country penetrated and subdued, and the invading army, like an inundating flood, pouring its streams into the most remote recesses.

While Taric was thus sweeping the country to the northeast, Muza departed in an opposite direction; yet purposing to meet him, and to join their forces in the north. Bending his course westwardly, he made a circuit behind the mountains, and then, advancing into the open country, displayed his banners before Salamanca, which surrendered without resistance. From hence he continued on towards Astorga, receiving the terrified submission of the land; then turning up the Valley of the Douro, he ascended the course of that famous river towards the east; crossed the Sierra de Moncayo, and, arriving on the banks of the Ebro, marched down along its stream, until he approached the strong city of Saragossa, the citadel of all that part of Spain. In this place had taken refuge many of the most valiant of the Gothic warriors — the remnants of armies, and fugitives from conquered cities. It was one of the last rallying-points of the land. When Muza arrived, Taric had already been for some time before the place, laying close siege;

the inhabitants were pressed by famine, and had suffered great losses in repeated combats; but there was a spirit and obstinacy in their resistance surpassing anything that had yet been witnessed by the invaders.

Muza now took command of the siege, and ordered a general assault upon the walls. The Moslems planted their scaling-ladders, and mounted with their accustomed intrepidity, but were vigorously resisted; nor could all their efforts obtain them a footing upon the battlements. While they were thus assailing the walls, Count Julian ordered a heap of combustibles to be placed against one of the gates, and set on fire. The inhabitants attempted in vain, from the barbican, to extinguish the flames. They burned so fiercely that in a little while the gate fell from the hinges. Count Julian galloped into the city, mounted upon a powerful charger, himself and his steed all covered with mail. He was followed by three hundred of his partisans, and supported by Magued the renegado, with a troop of horse.

The inhabitants disputed every street and public square; they made barriers of dead bodies, fighting behind these ramparts of their slaughtered countrymen. Every window and roof was filled with combatants; the very women and children joined in the desperate fight, throwing down stones and missiles of all kinds, and scalding water upon the enemy.

The battle raged until the hour of vespers, when the principal inhabitants held a parley, and

capitulated for a surrender. Muza had been incensed at their obstinate resistance, which had cost the lives of so many of his soldiers; he knew, also, that in the city were collected the riches of many of the towns of eastern Spain. He demanded, therefore, beside the usual terms, a heavy sum to be paid down by the citizens, called the contribution of blood; as by this they redeemed themselves from the edge of the sword. The people were obliged to comply. They collected all the jewels of their richest families, and all the ornaments of their temples, and laid them at the feet of Muza; and placed in his power many of their noblest youths as hostages. A strong garrison was then appointed, and thus the fierce city of Saragossa was subdued to the yoke of the conqueror.

The Arab generals pursued their conquests even to the foot of the Pyrenees; Taric then descended along the course of the Ebro, and continued along the Mediterranean coast; subduing the famous city of Valencia, with its rich and beautiful domains, and carrying the success of his arms even to Denia.

Muza undertook with his host a wider range of conquest. He overcame the cities of Barcelona, Gerona, and others that lay on the skirts of the eastern mountains; then crossing into the land of the Franks, he captured the city of Narbonne — in a temple of which he found seven equestrian images of silver, which he brought off as trophies of his victory.[1] Returning into Spain, he scoured

[1] Conde, pt. 1, c. 16.

its northern regions along Gallicia and the Asturias; passed triumphantly through Lusitania, and arrived once more in Andalusia, covered with laurels and enriched with immense spoils.

Thus was completed the subjugation of unhappy Spain. All its cities, and fortresses, and strongholds, were in the hands of the Saracens, excepting some of the wild mountain tracts that bordered the Atlantic and extended towards the north. Here, then, the story of the conquest might conclude, but that the indefatigable chronicler, Fray Antonio Agapida, goes on to record the fate of those persons who were most renowned in the enterprise. We shall follow his steps, and avail ourselves of his information, laboriously collected from various sources; and, truly, the story of each of the actors in this great historical drama bears with it its striking moral, and is full of admonition and instruction.

CHAPTER XIII.

Feud between the Arab Generals. — They are summoned to appear before the Caliph at Damascus. — Reception of Taric.

THE heart of Muza ben Nosier was now lifted up, for he considered his glory complete. He held a sway that might have gratified the ambition of the proudest sovereign, for all western Africa and the newly acquired peninsula of Spain were obedient to his rule; and he was renowned throughout all the lands of Islam as the great conqueror of the West. But sudden humiliation awaited him in the very moment of his highest triumph.

Notwithstanding the outward reconciliation of Muza and Taric, a deep and implacable hostility continued to exist between them; and each had busy partisans who distracted the armies by their feuds. Letters were incessantly dispatched to Damascus by either party, exalting the merits of their own leader and decrying his rival. Taric was represented as rash, arbitrary, and prodigal, and as injuring the discipline of the army, by sometimes treating it with extreme rigor and at other times giving way to licentiousness and profusion. Muza was lauded as prudent, sagacious, dignified, and systematic in his dealings. The friends of Taric, on the other hand, represented

him as brave, generous, and high-minded; scrupulous in reserving to his sovereign his rightful share of the spoils, but distributing the rest bounteously among his soldiers, and thus increasing their alacrity in the service. "Muza, on the contrary," said they, "is grasping and insatiable; he levies intolerable contributions and collects immense treasure, but sweeps it all into his own coffers."

The caliph was at length wearied out by these complaints, and feared that the safety of the cause might be endangered by the dissensions of the rival generals. He sent letters, therefore, ordering them to leave suitable persons in charge of their several commands, and appear, forthwith, before him at Damascus.

Such was the greeting from his sovereign that awaited Muza on his return from the conquest of northern Spain. It was a grievous blow to a man of his pride and ambition; but he prepared instantly to obey. He returned to Cordova, collecting by the way all the treasures he had deposited in various places. At that city he called a meeting of his principal officers, and of the leaders of the faction of apostate Christians, and made them all do homage to his son Abdalasis, as emir or governor of Spain. He gave this favorite son much sage advice for the regulation of his conduct, and left with him his nephew, Ayub, a man greatly honored by the Moslems for his wisdom and discretion; exhorting Abdalasis to consult him on all occasions, and consider him as his bosom counselor. He made a parting ad-

dress to his adherents, full of cheerful confidence; assuring them that he would soon return, loaded with new favors and honors by his sovereign, and enabled to reward them all for their faithful services.

When Muza sallied forth from Cordova, to repair to Damascus, his cavalagada appeared like the sumptuous pageant of some oriental potentate; for he had numerous guards and attendants splendidly armed and arrayed, together with four hundred hostages, who were youthful cavaliers of the noblest families of the Goths, and a great number of captives of both sexes, chosen for their beauty, and intended as presents for the caliph. Then there was a vast train of beasts of burden, laden with the plunder of Spain; for he took with him all the wealth he had collected in his conquests, and all the share that had been set apart for his sovereign. With this display of trophies and spoils, showing the magnificence of the land he had conquered, he looked forward with confidence to silence the calumnies of his foes.

As he traversed the valley of the Gaudalquivir he often turned and looked back wistfully upon Cordova; and, at the distance of a league, when about to lose sight of it, he checked his steed upon the summit of a hill, and gazed for a long time upon its palaces and towers. "O Cordova!" exclaimed he, "great and glorious art thou among cities, and abundant in all delights. With grief and sorrow do I part from thee, for sure I am it would give me length of days to abide within thy pleasant walls!" When he had uttered these

words, say the Arabian chronicles, he resumed his wayfaring; but his eyes were bent upon the ground, and frequent sighs bespoke the heaviness of his heart.

Embarking at Cadiz, he passed over to Africa with all his people and effects, to regulate his government in that country. He divided the command between his sons, Abdelola and Meruan, leaving the former in Tangier and the latter in Cairvan. Thus having secured, as he thought, the power and prosperity of his family, by placing all his sons as his lieutenants in the country he had conquered, he departed for Syria, bearing with him the sumptuous spoils of the West.

While Muza was thus disposing of his commands, and moving cumbrously under the weight of wealth, the veteran Taric was more speedy and alert in obeying the summons of the caliph. He knew the importance, where complaints were to be heard, of being first in presence of the judge; besides, he was ever ready to march at a moment's warning, and had nothing to impede him in his movements. The spoils he had made in his conquests had either been shared among his soldiers, or yielded up to Muza, or squandered away with open-handed profusion. He appeared in Syria with a small train of war-worn followers, and had no other trophies to show than his battered armor and a body seamed with scars. He was received, however, with rapture by the multitude, who crowded to behold one of those conquerors of the West, whose wonderful achievements were the theme of every tongue. They

were charmed with his gaunt and martial air, his hard, sunburnt features, and his scathed eye. "All hail," cried they, "to the Sword of Islam, the terror of the unbelievers! Behold the true model of a warrior, who despises gain, and seeks for nought but glory!"

Taric was graciously received by the caliph, who asked tidings of his victories. He gave a soldier-like account of his actions, frank and full, without any feigned modesty, yet without vainglory. "Commander of the Faithful," said he, "I bring thee no silver, nor gold, nor precious stones, nor captives, for what spoils I did not share with my soldiers I gave up to Muza as my commander. How I have conducted myself the honorable warriors of thy host will tell thee; nay, let our enemies, the Christians, be asked if I have ever shown myself cowardly, or cruel, or rapacious."

"What kind of people are these Christians?" demanded the caliph.

"The Spaniards," replied Taric, "are lions in their castles, eagles in their saddles, but mere women when on foot. When vanquished they escape like goats to the mountains, for they need not see the ground they tread on."

"And tell me of the Moors of Barbary."

"They are like Arabs in the fierceness and dexterity of their attacks and in their knowledge of the stratagems of war; they resemble them, too, in feature, in fortitude, and hospitality; but they are the most perfidious people upon earth, and never regard promise or plighted faith."

"And the people of Afranc; what sayest thou of them?"

"They are infinite in number, rapid in the onset, fierce in battle, but confused and headlong in flight."

"And how fared it with thee among these people? Did they sometimes vanquish thee?"

"Never, by Allah!" cried Taric, with honest warmth; never did a banner of mine fly the field. Though the enemy were two to one, my Moslems never shunned the combat!"

The caliph was well pleased with the martial bluntness of the veteran, and showed him great honor; and wherever Taric appeared he was the idol of the populace.

CHAPTER XIV.

Muza arrives at Damascus. — His Interview with the Caliph.— The Table of Solomon. — A rigorous Sentence.

SHORTLY after the arrival of Taric el Tuerto at Damascus, the caliph fell dangerously ill, insomuch that his life was despaired of. During his illness, tidings were brought that Muza ben Nosier had entered Syria with a vast cavalcade, bearing all the riches and trophies gained in the western conquests. Now Suleiman ben Abdelmelec, brother to the caliph, was successor to the throne, and he saw that his brother had not long to live, and wished to grace the commencement of his reign by this triumphant display of the spoils of Christendom; he sent messengers, therefore, to Muza, saying, "The caliph is ill and cannot receive thee at present; I pray thee tarry on the road until his recovery." Muza, however, paid no attention to the messages of Suleiman, but rather hastened his march to arrive before the death of the caliph. And Suleiman treasured up his conduct in his heart.

Muza entered the city in a kind of triumph, with a long train of horses and mules and camels laden with treasure, and with the four hundred

sons of Gothic nobles as hostages, each decorated with a diadem and a girdle of gold; and with one hundred Christian damsels, whose beauty dazzled all beholders. As he passed through the streets he ordered purses of gold to be thrown among the populace, who rent the air with acclamations. "Behold," cried they, "the veritable conqueror of the unbelievers! Behold the true model of a conqueror, who brings home wealth to his country!" And they heaped benedictions on the head of Muza.

The Caliph Waled Almanzor rose from his couch of illness to receive the emir, who, when he repaired to the palace, filled one of its great courts with treasures of all kinds; the halls, too, were thronged with youthful hostages, magnificently attired, and with Christian damsels, lovely as the houris of paradise. When the caliph demanded an account of the conquest of Spain, he gave it with great eloquence; but, in describing the various victories, he made no mention of the name of Taric, but spoke as if everything had been effected by himself. He then presented the spoils of the Christians as if they had been all taken by his own hands; and when he delivered to the caliph the miraculous table of Solomon, he dwelt with animation on the virtues of that inestimable talisman.

Upon this, Taric, who was present, could no longer hold his peace. "Commander of the Faithful," said he, "examine this precious table, if any part be wanting." The caliph examined the table, which was composed of a single eme-

rald, and he found that one foot was supplied by a foot of gold. The caliph turned to Muza and said, "Where is the other foot of the table?" Muza answered, "I know not; one foot was wanting when it came into my hands." Upon this, Taric drew from beneath his robe a foot of emerald of like workmanship to the others, and fitting exactly to the table, "Behold, O Commander of the Faithful!" cried he, a proof of the real finder of the table; and so is it with the greater part of the spoils exhibited by Muza as trophies of his achievements. It was I who gained them, and who captured the cities in which they were found. If you want proof, demand of these Christian cavaliers here present, most of whom I captured; demand of those Moslem warriors who aided me in my battles."

Muza was confounded for a moment, but attempted to vindicate himself. "I spake," said he, "as the chief of your armies, under whose orders and banners this conquest was achieved. The actions of the soldier are the actions of the commander. In a great victory it is not supposed that the chief of the army takes all the captives, or kills all the slain, or gathers all the booty, though all are enumerated in the records of his triumph." The caliph, however, was wroth, and heeded not his words. "You have vaunted your own deserts," said he, "and have forgotten the deserts of others; nay, you have sought to debase another who has loyally served his sovereign; the reward of your envy and covetousness be upon your head!" So saying,

he bestowed a great part of the spoils upon Taric and the other chiefs, but gave nothing to Muza; and the veteran retired amidst the sneers and murmurs of those present.

In a few days the Caliph Waled died, and was succeeded by his brother Suleiman. The new sovereign cherished deep resentment against Muza for having presented himself at court contrary to his command, and he listened readily to the calumnies of his enemies — for Muza had been too illustrious in his deeds not to have many enemies. All now took courage when they found he was out of favor, and they heaped slanders on his head; charging him with embezzling much of the share of the booty belonging to the sovereign. The new caliph lent a willing ear to the accusation, and commanded him to render up all that he had pillaged from Spain. The loss of his riches might have been borne with fortitude by Muza, but the stigma upon his fame filled his heart with bitterness. "I have been a faithful servant to the throne from my youth upwards," said he, "and now am I degraded in my old age. I care not for wealth, I care not for life, but let me not be deprived of that honor which God has bestowed upon me!"

The caliph was still more exasperated at his repining, and stripped him of his commands, confiscated his effects, fined him two hundred thousand *pesants* of gold, and ordered that he should be scourged and exposed to the noontide sun, and afterwards thrown into prison.[1] The populace,

[1] Conde, pt. 1, c. 17.

also, reviled and scoffed at him in his misery, and as they beheld him led forth to the public gaze, and fainting in the sun, they pointed at him with derision, and exclaimed, "Behold the envious man and the impostor; this is he who pretended to have conquered the land of the unbelievers!"

CHAPTER XV.

Conduct of Abdalasis as Emir of Spain.

WHILE these events were happening in Syria, the youthful Abdalasis, the son of Muza, remained as emir or governor of Spain. He was of a generous and benignant disposition, but he was open and confiding, and easily led away by the opinions of those he loved. Fortunately his father had left with him, as a bosom counselor, the discreet Ayub, the nephew of Muza; aided by his advice, he for some time administered the public affairs prudently and prosperously.

Not long after the departure of his father, he received a letter from him, written while on his journey to Syria; it was to the following purport:—

"Beloved son; honor of thy lineage; Allah guard thee from all harm and peril! Listen to the words of thy father. Avoid all treachery, though it should promise great advantage, and trust not in him who counsels it, even though he should be a brother. The company of traitors put far from thee; for how canst thou be certain that he who has proved false to others will prove true to thee? Beware, O my son, of the seductions of love. It is an idle passion, which en-

feebles the heart and blinds the judgment; it renders the mighty weak, and makes slaves of princes. If thou shouldst discover any foible of a vicious kind springing up in thy nature, pluck it forth, whatever pang it cost thee. Every error, while new, may easily be weeded out, but if suffered to take root, it flourishes and bears seed, and produces fruit an hundred-fold. Follow these counsels, O son of my affections, and thou shalt live secure."

Abdalasis meditated upon this letter, for some part of it seemed to contain a mystery which he could not comprehend. He called to him his cousin and counselor, the discreet Ayub. "What means my father," said he, "in cautioning me against treachery and treason? Does he think my nature so base that it could descend to such means?"

Ayub read the letter attentively. "Thy father," said he, "would put thee on thy guard against the traitors Julian and Oppas, and those of their party who surround thee. What love canst thou expect from men who have been unnatural to their kindred, and what loyalty from wretches who have betrayed their country?"

Abdalasis was satisfied with the interpretation, and he acted accordingly. He had long loathed all communion with these men, for there is nothing which the open, ingenuous nature so much abhors as duplicity and treason. Policy, too, no longer required their agency; they had rendered their infamous service, and had no longer a country to betray; but they might turn

and betray their employers. Abdalasis, therefore, removed them to a distance from his court, and placed them in situations where they could do no harm, and he warned his commanders from being in any wise influenced by their counsels or aided by their arms.

He now confided entirely in his Arabian troops, and in the Moorish squadrons from Africa, and with their aid he completed the conquest of Lusitania to the ultimate parts of the Algarbe, or west, even to the shores of the great Ocean sea.[1] From hence he sent his generals to overrun all those vast and rugged sierras, which rise like ramparts along the ocean borders of the peninsula; and they carried the standard of Islam in triumph even to the Mountains of Biscay, collecting all manner of precious spoil.

"It is not enough, O Abdalasis," said Ayub, "that we conquer and rule this country with the sword; if we wish our dominion to be secure, we must cultivate the arts of peace, and study to secure the confidence and promote the welfare of the people we have conquered." Abdalasis relished counsel which accorded so well with his own beneficent nature. He endeavored, therefore, to allay the ferment and confusion of the conquest; forbade, under rigorous punishment, all wanton spoil or oppression, and protected the native inhabitants in the enjoyment and cultivation of their

[1] Algarbe, or Algarbia, in Arabic signifies the west, as Axarkia is the east, Algufia the north, and Aquibla the south. This will serve to explain some of the geographical names on the peninsula which are of Arabian origin.

lands, and the pursuit of all useful occupations. By the advice of Ayub, also, he encouraged great numbers of industrious Moors and Arabs to emigrate from Africa, and gave them houses and lands; thus introducing a peaceful and Mahometan population in the conquered provinces.

The good effect of the counsels of Ayub were soon apparent. Instead of a sudden but transient influx of wealth, made by the ruin of the land, which left the country desolate, a regular and permanent revenue sprang up, produced by reviving prosperity, and gathered without violence. Abdalasis ordered it to be faithfully collected, and deposited in coffers by public officers appointed in each province for the purpose; and the whole was sent by ten deputies to Damascus to be laid at the feet of the caliph; not as the spoils of a vanquished country, but as the peaceful trophies of a wisely administered government.

The common herd of warlike adventurers, the mere men of the sword, who had thronged to Spain for the purpose of ravage and rapine, were disappointed at being thus checked in their career, and at seeing the reign of terror and violence drawing to a close. What manner of leader is this, said they, who forbids us to make spoil of the enemies of Islam, and to enjoy the land we have wrested from the unbelievers? The partisans of Julian, also, whispered their calumnies. "Behold," said they, "with what kindness he treats the enemies of your faith; all the Christians who have borne arms against you, and withstood your entrance into the land, are favored and protected;

but it is enough for a Christian to have befriended the cause of the Moslems to be singled out by Abdalasis for persecution, and to be driven with scorn from his presence."

These insinuations fermented the discontent of the turbulent and rapacious among the Moslems, but all the friends of peace and order and good government applauded the moderation of the youthful emir.

CHAPTER XVI.

Loves of Abdalasis and Exilona.

ABDALASIS had fixed his seat of government at Seville, as permitting easy and frequent communications with the coast of Africa. His palace was of noble architecture, with delightful gardens extending to the banks of the Gaudalquivir. In a part of this palace resided many of the most beautiful Christian females, who were detained as captives, or rather hostages, to insure the tranquillity of the country. Those who were of noble rank were entertained in luxury and magnificence; slaves were appointed to attend upon them, and they were arrayed in the richest apparel and decorated with the most precious jewels. Those of tender age were taught all graceful accomplishments; and even where tasks were imposed, they were of the most elegant and agreeable kind. They embroidered, they sang, they danced, and passed their times in pleasing revelry. Many were lulled by this easy and voluptuous existence; the scenes of horror through which they had passed were gradually effaced from their minds, and a desire was often awakened of rendering themselves pleasing in the eyes of their conquerors.

After his return from his campaign in Lusitania and during the intervals of public duty, Abdalasis solaced himself in the repose of this palace, and in the society of these Christian captives. He remarked one among them who ever sat apart, and neither joined in the labors nor sports of her companions.

She was lofty in her demeanor, and the others always paid her reverence; yet sorrow had given a softness to her charms, and rendered her beauty touching to the heart. Abdalasis found her one day in the garden with her companions; they had adorned their heads with flowers, and were singing the songs of their country, but she sat by herself and wept. The youthful emir was moved by her tears, and accosted her in gentle accents. "O fairest of women!" said he, "why dost thou weep, and why is thy heart troubled?" "Alas!" replied she, "have I not cause to weep, seeing how sad is my condition, and how great the height from which I have fallen? In me you behold the wretched Exilona, but lately the wife of Roderick and the Queen of Spain, now a captive and a slave!" and, having said these words, she cast her eyes upon the earth, and her tears began to flow afresh.

The generous feelings of Abdalasis were aroused at the sight of beauty and royalty in tears. He gave orders that Exilona should be entertained in a style befitting her former rank; he appointed a train of female attendants to wait upon her, and a guard of honor to protect her from all intrusion. All the time that he could spare from public con-

cerns was passed in her society; and he even neglected his divan, and suffered his counselors to attend in vain, while he lingered in the apartments and gardens of the palace, listening to the voice of Exilona.

The discreet Ayub saw the danger into which he was falling. "O Abdalasis," said he, "remember the words of thy father. 'Beware, my son,' said he, 'of the seductions of love. It renders the mighty weak, and makes slaves of princes!'" A blush kindled on the cheek of Abdalasis, and he was silent for a moment. "Why," said he, at length, "do you seek to charge me with such weakness? It is one thing to be infatuated by the charms of a woman, and another to be touched by her misfortunes. It is the duty of my station to console a princess who has been reduced to the lowest humiliation by the triumphs of our arms. In doing so I do but listen to the dictates of true magnanimity."

Ayub was silent, but his brow was clouded, and for once Abdalasis parted in discontent from his counselor. In proportion as he was dissatisfied with others or with himself, he sought the society of Exilona, for there was a charm in her conversation that banished every care. He daily became more and more enamored, and Exilona gradually ceased to weep, and began to listen with secret pleasure to the words of her Arab lover. When, however, he sought to urge his passion, she recollected the light estimation in which her sex was held by the followers of Mahomet, and assumed a countenance grave and severe.

"Fortune," said she, "has cast me at thy feet; behold I am thy captive and thy spoil. But though my person is in thy power, my soul is unsubdued; and know that, should I lack force to defend my honor, I have resolution to wash out all stain upon it with my blood. I trust, however, in thy courtesy as a cavalier to respect me in my reverses, remembering what I have been, and that though the crown has been wrested from my brow, the royal blood still warms within my veins.[1]

The lofty spirit of Exilona, and her proud repulse, served but to increase the passion of Abdalasis. He besought her to unite her destiny with his, and share his state and power, promising that she should have no rival nor copartner in his heart. Whatever scruples the captive queen might originally have felt to a union with one of the conquerors of her lord, and an enemy of her adopted faith, they were easily vanquished, and she became the bride of Abdalasis. He would fain have persuaded her to return to the faith of her fathers; but though of Moorish origin, and brought up in the doctrines of Islam, she was too thorough a convert to Christianity to consent, and looked back with disgust upon a religion that admitted a plurality of wives.

When the sage Ayub heard of the resolution of Abdalasis to espouse Exilona he was in despair. "Alas, my cousin!" said he, "what infatuation possesses thee? Hast thou then entirely

[1] Faxardo, *Corona Gothica*, T. 1, p. 492. Joan. *Mar. de Reb. Hisp.* L. 6, c. 27.

forgotten the letter of thy father? 'Beware, my son,' said he, 'of love; it is an idle passion, which enfeebles the heart and blinds the judgment.'" But Abdalasis interrupted him with impatience. "My father," said he, "spake but of the blandishments of wanton love; against these I am secured by my virtuous passion for Exilona."

Ayub would fain have impressed upon him the dangers he ran of awakening suspicion in the caliph, and discontent among the Moslems, by wedding the queen of the conquered Roderick, and one who was an enemy to the religion of Mahomet; but the youthful lover only listened to his passion. Their nuptials were celebrated at Seville with great pomp and rejoicings, and he gave his bride the name of Omalisam; that is to say, she of the precious jewels;[1] but she continued to be known among the Christians by the name of Exilona.

[1] Conde, pt. 1, c. 17.

CHAPTER XVII.

Fate of Abdalasis and Exilona. — Death of Muza.

POSSESSION, instead of cooling the passion of Abdalasis, only added to its force; he became blindly enamored of his beautiful bride, and consulted her will in all things; nay, having lost all relish for the advice of the discreet Ayub, he was even guided by the counsels of his wife in the affairs of government. Exilona, unfortunately, had once been a queen, and she could not remember her regal glories without regret. She saw that Abdalasis had great power in the land, — greater even than had been possessed by the Gothic kings, — but she considered it as wanting in true splendor until his brow should be encircled with the outward badge of royalty. One day when they were alone in the palace of Seville, and the heart of Abdalasis was given up to tenderness, she addressed him in fond yet timid accents. "Will not my lord be offended," said she, "if I make an unwelcome request?" Abdalasis regarded her with a smile. "What canst thou ask of me, Exilona," said he, "that it would not be a happiness for me to grant?" Then Exilona produced a crown of gold, sparkling with jewels, which had belonged to the king, Don Roderick, and said, "Behold,

thou art king in authority; be so in thy outward state. There is majesty and glory in a crown; it gives a sanctity to power." Then putting the crown upon his head, she held a mirror before him that he might behold the majesty of his appearance. Abdalasis chid her fondly, and put the crown away from him, but Exilona persisted in her prayer. "Never," said she, "has there been a king in Spain that did not wear a crown." So Abdalasis suffered himself to be beguiled by the blandishments of his wife, and to be invested with the crown and sceptre and other signs of royalty.[1]

It is affirmed by ancient and discreet chroniclers, that Abdalasis only assumed this royal state in the privacy of his palace, and to gratify the eye of his youthful bride; but where was a secret ever confined within the walls of a palace? The assumption of the insignia of the ancient Gothic kings was soon rumored about, and caused the most violent suspicions. The Moslems had already felt jealous of the ascendency of this beautiful woman, and it was now confidently asserted that Abdalasis, won by her persuasions, had secretly turned Christian.

The enemies of Abdalasis, those whose rapacious spirits had been kept in check by the beneficence of his rule, seized upon this occasion to ruin him. They sent letters to Damascus, accusing him of apostacy, and of an intention to seize upon the throne in right of his wife,

[1] *Chron. gen.* de Alonzo el Sabio, p. 3. Joan *Mar. de Reb. Hisp.* lib. 6, c. 27. Conde, pt. 1, c. 19.

Exilona, as widow of the late king Roderick. It was added, that the Christians were prepared to flock to his standard as the only means of regaining ascendency in their country.

These accusations arrived at Damascus just after the accession of the sanguinary Suleiman to the throne, and in the height of his persecution of the unfortunate Muza. The caliph waited for no proofs in confirmation; he immediately sent private orders that Abdalasis should be put to death, and that the same fate should be dealt to his two brothers who governed in Africa, as a sure means of crushing the conspiracy of this ambitious family.

The mandate for the death of Abdalasis was sent to Abhilbar ben Obeidah and Zeyd ben Nabegat, both of whom had been cherished friends of Muza, and had lived in intimate favor and companionship with his son. When they read the fatal parchment, the scroll fell from their trembling hands. "Can such hostility exist against the family of Muza?" exclaimed they. "Is this the reward for such great and glorious services?" The cavaliers remained for some time plunged in horror and consternation. The order, however, was absolute, and left them no discretion. "Allah is great," said they, "and commands us to obey our sovereign." So they prepared to execute the bloody mandate with the blind fidelity of Moslems.

It was necessary to proceed with caution. The open and magnanimous character of Abdalasis had won the hearts of a great part of the sol-

diery, and his magnificence pleased the cavaliers who formed his guard; it was feared, therefore, that a sanguinary opposition would be made to any attempt upon his person. The rabble, however, had been imbittered against him from his having restrained their depredations, and because they thought him an apostate in his heart, secretly bent upon betraying them to the Christians. While, therefore, the two officers made vigilant dispositions to check any movement on the part of the soldiery, they let loose the blind fury of the populace by publishing the fatal mandate. In a moment the city was in a ferment, and there was a ferocious emulation who should be first to execute the orders of the caliph.

Abdalasis was at this time at a palace in the country not far from Seville, commanding a delightful view of the fertile plain of the Guadalquivir. Hither he was accustomed to retire from the tumult of the court, and to pass his time among groves and fountains and the sweet repose of gardens, in the society of Exilona. It was the dawn of day, the hour of early prayer, when the furious populace arrived at this retreat. Abdalasis was offering up his orisons in a small mosque which he had erected for the use of the neighboring peasantry. Exilona was in a chapel in the interior of the palace, where her confessor, a holy friar, was performing mass. They were both surprised at their devotions, and dragged forth by the hands of the rabble. A few guards, who attended at the palace, would have made defense, but they were overawed by the sight of the written mandate of the caliph.

The captives were borne in triumph to Seville. All the beneficent virtues of Abdalasis were forgotten; nor had the charms of Exilona any effect in softening the hearts of the populace. The brutal eagerness to shed blood, which seems inherent in human nature, was awakened; and woe to the victims when that eagerness is quickened by religious hate. The illustrious couple, adorned with all the graces of youth and beauty, were hurried to a scaffold in the great square of Seville, and there beheaded amidst the shouts and execrations of an infatuated multitude. Their bodies were left exposed upon the ground, and would have been devoured by dogs, had they not been gathered at night by some friendly hand, and poorly interred in one of the courts of their late dwelling.

Thus terminated the loves and lives of Abdalasis and Exilona, in the year of the Incarnation seven hundred and fourteen. Their names were held sacred as martyrs to the Christian faith; but many read in their untimely fate a lesson against ambition and vainglory; having sacrificed real power and substantial rule to the glittering bauble of a crown.

The head of Abdalasis was embalmed and inclosed in a casket, and sent to Syria to the cruel Suleiman. The messenger who bore it overtook the caliph as he was performing a pilgrimage to Mecca. Muza was among the courtiers in his train, having been released from prison. On opening the casket and regarding its contents, the eyes of the tyrant sparkled with malignant

satisfaction. Calling the unhappy father to his side, "Muza," said he, "dost thou know this head?" The veteran recognized the features of his beloved son, and turned his face away with anguish. "Yes! well do I know it," replied he; "and may the curse of God light upon him who has destroyed a better man than himself."

Without adding another word, he retired to Mount Deran, a prey to devouring melancholy. He shortly after received tidings of the death of his two sons, whom he had left in the government of western Africa, and who had fallen victims to the jealous suspicions of the Caliph. His advanced age was not proof against these repeated blows, and this utter ruin of his late prosperous family, and he sank into his grave sorrowing and broken-hearted.

Such was the lamentable end of the conqueror of Spain; whose great achievements were not sufficient to atone, in the eye of his sovereign, for a weakness to which all men ambitious of renown are subject; and whose triumphs eventually brought persecution upon himself and untimely death upon his children.

Here ends the legend of the Subjugation of Spain.

LEGEND

OF

COUNT JULIAN AND HIS FAMILY.

LEGEND

OF

COUNT JULIAN AND HIS FAMILY.

IN the preceding legends is darkly shadowed out a true story of the woes of Spain. It is a story full of wholesome admonition, rebuking the insolence of human pride and the vanity of human ambition, and showing the futility of all greatness that is not strongly based on virtue. We have seen, in brief space of time, most of the actors in this historic drama disappearing, one by one, from the scene, and going down, conqueror and conquered, to gloomy and unhonored graves. It remains to close this eventful history by holding up, as a signal warning, the fate of the traitor whose perfidious scheme of vengeance brought ruin on his native land.

Many and various are the accounts given in ancient chronicles of the fortunes of Count Julian and his family, and many are the traditions on the subject still extant among the populace of Spain, and perpetuated in those countless ballads

sung by peasants and muleteers, which spread a singular charm over the whole of this romantic land.

He who has travelled in Spain in the true way in which the country ought to be travelled,— sojourning in its remote provinces, rambling among the rugged defiles and secluded valleys of its mountains, and making himself familiar with the people in their out-of-the-way hamlets and rarely-visited neighborhoods, — will remember many a group of travellers and muleteers, gathered of an evening around the door or the spacious hearth of a mountain venta, wrapped in their brown cloaks, and listening with grave and profound attention to the long historic ballad of some rustic troubadour, either recited with the true *ore rotundo* and modulated cadences of Spanish elocution, or chanted to the tinkling of a guitar. In this way he may have heard the doleful end of Count Julian and his family recounted in traditionary rhymes, that have been handed down from generation to generation. The particulars, however, of the following wild legend are chiefly gathered from the writings of the pseudo Moor Rasis; how far they may be safely taken as historic facts it is impossible now to ascertain; we must content ourselves, therefore, with their answering to the exactions of poetic justice.

As yet everything had prospered with Count Julian. He had gratified his vengeance; he had been successful in his treason, and had acquired countless riches from the ruin of his country. But it is not outward success that constitutes

prosperity. The tree flourishes with fruit and foliage while blasted and withering at the heart. Wherever he went, Count Julian read hatred in every eye. The Christians cursed him as the cause of all their woe; the Moslems despised and distrusted him as a traitor. Men whispered together as he approached, and then turned away in scorn; and mothers snatched away their children with horror if he offered to caress them. He withered under the execration of his fellow-men, and last, and worst of all, he began to loathe himself. He tried in vain to persuade himself that he had but taken a justifiable vengeance; he felt that no personal wrong can justify the crime of treason to one's country.

For a time he sought in luxurious indulgence to soothe or forget the miseries of the mind. He assembled round him every pleasure and gratification that boundless wealth could purchase, but all in vain. He had no relish for the dainties of his board; music had no charm wherewith to lull his soul, and remorse drove slumber from his pillow. He sent to Ceuta for his wife Frandina, his daughter Florinda, and his youthful son Alarbot; hoping in the bosom of his family to find that sympathy and kindness which he could no longer meet with in this world. Their presence, however, brought him no alleviation. Florinda, the daughter of his heart, for whose sake he had undertaken this signal vengeance, was sinking a victim to its effects. Wherever she went, she found herself a byword of shame and reproach. The outrage she had suffered was im-

puted to her as wantonness, and her calamity was magnified into a crime. The Christians never mentioned her name without a curse, and the Moslems, the gainers by her misfortune, spake of her only by the appellation of Cava, the vilest epithet they could apply to woman.

But the opprobrium of the world was nothing to the upbraiding of her own heart. She charged herself with all the miseries of these disastrous wars — the deaths of so many gallant cavaliers, the conquest and perdition of her country. The anguish of her mind preyed upon the beauty of her person. Her eye, once soft and tender in its expression, became wild and haggard ; her cheek lost its bloom, and became hollow and pallid, and at times there was desperation in her words. When her father sought to embrace her she withdrew with shuddering from his arms, for she thought of his treason and the ruin it had brought upon Spain. Her wretchedness increased after her return to her native country, until it rose to a degree of frenzy. One day when she was walking with her parents in the garden of their palace, she entered a tower, and, having barred the door, ascended to the battlements. From thence she called to them in piercing accents, expressive of her insupportable anguish and desperate determination. " Let this city," said she, " be henceforth called Malacca, in memorial of the most wretched of women, who therein put an end to her days." So saying, she threw herself headlong from the tower, and was dashed to pieces. The city, adds the ancient chronicler, received the name thus

given it, though afterwards softened to Malaga, which it still retains in memory of the tragical end of Florinda.

The Countess Frandina abandoned this scene of woe, and returned to Ceuta, accompanied by her infant son. She took with her the remains of her unfortunate daughter, and gave them honorable sepulture in a mausoleum of the chapel belonging to the citadel. Count Julian departed for Carthagena, where he remained plunged in horror at this doleful event.

About this time, the cruel Suleiman, having destroyed the family of Muza, had sent an Arab general, named Alahor, to succeed Abdalasis as emir or governor of Spain. The new emir was of a cruel and suspicious nature, and commenced his sway with a stern severity that soon made those under his command look back with regret to the easy rule of Abdalasis. He regarded with an eye of distrust the renegado Christians who had aided in the conquest, and who bore arms in the service of the Moslems; but his deepest suspicions fell upon Count Julian. "He has been a traitor to his own countrymen," said he; "how can we be sure that he will not prove traitor to us?"

A sudden insurrection of the Christians who had taken refuge in the Asturian Mountains, quickened his suspicions, and inspired him with fears of some dangerous conspiracy against his power. In the height of his anxiety, he bethought him of an Arabian sage named Yuza, who had accompanied him from Africa. This son of science was withered in form, and looked

as if he had outlived the usual term of mortal life. In the course of his studies and travels in the East, he had collected the knowledge and experience of ages; being skilled in astrology, and, it is said, in necromancy, and possesssing the marvelous gift of prophecy or divination. To this expounder of mysteries Alahor applied to learn whether any secret treason menaced his safety.

The astrologer listened with deep attention and overwhelming brow to all the surmises and suspicion of the emir, then shut himself up to consult his books and commune with those supernatural intelligences subservient to his wisdom. At an appointed hour the emir sought him in his cell. It was filled with the smoke of perfumes; squares and circles and various diagrams were described upon the floor, and the astrologer was poring over a scroll of parchment, covered with cabalistic characters. He received Alahor with a gloomy and sinister aspect; pretending to have discovered fearful portents in the heavens, and to have had strange dreams and mystic visions.

"O emir," said he, "be on your guard! treason is around you and in your path; your life is in peril. Beware of Count Julian and his family."

"Enough," said the emir. "They shall all die! Parents and children — all shall die!"

He forthwith sent a summons to Count Julian to attend him in Cordova. The messenger found him plunged in affliction for the recent death of his daughter. The count excused himself, on account of this misfortune, from obeying the commands of the emir in person, but sent several of

his adherents. His hesitation, and the circumstance of his having sent his family across the straits to Africa, were construed by the jealous mind of the emir into proofs of guilt. He no longer doubted his being concerned in the recent insurrections, and that he had sent his family away preparatory to an attempt by force of arms, to subvert the Moslem domination. In his fury he put to death Siseburto and Evan, the nephews of Bishop Oppas and sons of the former king, Witiza, suspecting them of taking part in the treason. Thus did they expiate their treachery to their country in the fatal battle of the Guadalete.

Alahor next hastened to Carthagena to seize upon Count Julian. So rapid were his movements that the count had barely time to escape with fifteen cavaliers, with whom he took refuge in the strong castle of Marcuello, among the mountains of Aragon. The emir, enraged to be disappointed of his prey, embarked at Carthagena and crossed the straits to Ceuta, to make captives of the Countess Frandina and her son.

The old chronicle from which we take this part of our legend, presents a gloomy picture of the countess in the stern fortress to which she had fled for refuge — a picture heightened by supernatural horrors. These latter the sagacious reader will admit or object according to the measure of his faith and judgment; always remembering that in dark and eventful times, like those in question, involving the destinies of nations, the downfall of kingdoms, and the crimes of rulers and mighty men, the hand of fate is sometimes

strangely visible, and confounds the wisdom of the worldly wise by intimations and portents above the ordinary course of things. With this proviso, we make no scruple to follow the venerable chronicler in his narration.

Now so it happened that the Countess Frandina was seated late at night in her chamber, in the citadel of Ceuta, which stands on a lofty rock, overlooking the sea. She was revolving in gloomy thought the late disasters of her family, when she heard a mournful noise like that of the sea-breeze moaning about the castle walls. Raising her eyes, she beheld her brother, the Bishop Oppas, at the entrance of the chamber. She advanced to embrace him, but he forbade her with a motion of his hand, and she observed that he was ghastly pale, and that his eyes glared as with lambent flames.

"Touch me not, sister," said he, with a mournful voice, "lest thou be consumed by the fire which rages within me. Guard well thy son, for bloodhounds are upon his track. His innocence might have secured him the protection of Heaven, but our crimes have involved him in our common ruin." He ceased to speak, and was no longer to be seen. His coming and going were alike without noise, and the door of the chamber remained fast bolted.

On the following morning a messenger arrived with tidings that the Bishop Oppas had been made prisoner in battle by the insurgent Christians of the Asturias, and had died in fetters in a tower of the mountains. The same messenger

brought word that the Emir Alahor had put to death several of the friends of Count Julian; had obliged him to fly for his life to a castle in Aragon, and was embarking with a formidable force for Ceuta.

The Countess Frandina, as has already been shown, was of courageous heart, and danger made her desperate. There were fifty Moorish soldiers in the garrison; she feared that they would prove treacherous, and take part with their countrymen. Summoning her officers, therefore, she informed them of their danger, and commanded them to put those Moors to death. The guards sallied forth to obey her orders. Thirty-five of the Moors were in the great square, unsuspicious of any danger, when they were severally singled out by their executioners, and, at a concerted signal, killed on the spot. The remaining fifteen took refuge in a tower. They saw the armada of the emir at a distance, and hoped to be able to hold out until its arrival. The soldiers of the countess saw it also, and made extraordinary efforts to destroy these internal enemies before they should be attacked from without. They made repeated attempts to storm the tower, but were as often repulsed with severe loss. They then undermined it, supporting its foundations by stanchions of wood. To these they set fire, and withdrew to a distance, keeping up a constant shower of missiles to prevent the Moors from sallying forth to extinguish the flames. The stanchions were rapidly consumed, and when they gave way the tower fell to the

ground. Some of the Moors were crushed among the ruins; others were flung to a distance and dashed among the rocks; those who survived were instantly put to the sword.

The fleet of the emir arrived at Ceuta about the hour of vespers. He landed, but found the gates closed against him. The countess herself spoke to him from a tower, and set him at defiance. The emir immediately lay siege to the city. He consulted the astrologer Yuza, who told him that for seven days his star would have the ascendant over that of the youth Alarbot, but after that time the youth would be safe from his power, and would effect his ruin.

Alahor immediately ordered the city to be assailed on every side, and at length carried it by storm. The countess took refuge with her forces in the citadel, and made desperate defense; but the walls were sapped and mined, and she saw that all resistance would soon be unavailing. Her only thoughts now were to conceal her child. "Surely," said she, "they will not think of seeking him among the dead." She led him, therefore, into the dark and dismal chapel." "Thou art not afraid to be alone in this darkness, my child?" said she.

"No, mother," replied the boy; "darkness gives silence and sleep." She conducted him to the tomb of Florinda. "Fearest thou the dead, my child?" "No, mother; the dead can do no harm, and what should I fear from my sister?"

The countess opened the sepulchre. "Listen, my son," said she. "There are fierce and cruel

people who have come hither to murder thee. Stay here in company with thy sister, and be quiet as thou dost value thy life!" The boy, who was of a courageous nature, did as he was bidden, and remained there all that day, and all the night, and the next day until the third hour.

In the mean time the walls of the citadel were sapped, the troops of the emir poured in at the breach, and a great part of the garrison was put to the sword. The countess was taken prisoner, and brought before the emir. She appeared in his presence with a haughty demeanor, as if she had been a queen receiving homage; but when he demanded her son, she faltered and turned pale, and replied, "My son is with the dead."

"Countess," said the emir, "I am not to be deceived; tell me where you have concealed the boy, or tortures shall wring from you the secret."

"Emir," replied the countess, "may the greatest torments be my portion, both here and hereafter, if what I speak be not the truth. My darling child lies buried with the dead."

The emir was confounded by the solemnity of her words; but the withered astrologer Yuza, who stood by his side regarding the countess from beneath his bushed eyebrows, perceived trouble in her countenance and equivocation in her words. "Leave this matter to me," whispered he to Alahor; "I will produce the child."

He ordered strict search to be made by the soldiery, and he obliged the countess to be always present. When they came to the chapel, her cheek turned pale and her lip quivered.

"This," said the subtile astrologer, "is the place of concealment!"

The search throughout the chapel, however, was equally vain, and the soldiers were about to depart, when Yuza remarked a slight gleam of joy in the eye of the countess. "We are leaving our prey behind," thought he; "the countess is exulting."

He now called to mind the words of her asseveration, that her child was with the dead. Turning suddenly to the soldiers, he ordered them to search the sepulchres. "If you find him not," said he, "drag forth the bones of that wanton Cava, that they may be burned, and the ashes scattered to the winds."

The soldiers searched among the tombs, and found that of Florinda partly open. Within lay the boy in the sound sleep of childhood, and one of the soldiers took him gently in his arms to bear him to the emir.

When the countess beheld that her child was discovered, she rushed into the presence of Alahor, and, forgetting all her pride, threw herself upon her knees before him.

"Mercy! mercy!" cried she in piercing accents, "mercy on my son — my only child! O emir! listen to a mother's prayer and my lips shall kiss thy feet. As thou art merciful to him so may the most high God have mercy upon thee, and heap blessings on thy head."

"Bear that frantic woman hence," said the emir, "but guard her well."

The countess was dragged away by the soldiery,

without regard to her struggles and her cries, and confined in a dungeon of the citadel.

The child was now brought to the emir. He had been awakened by the tumult, but gazed fearlessly on the stern countenances of the soldiers. Had the heart of the emir been capable of pity, it would have been touched by the tender youth and innocent beauty of the child; but his heart was as the nether millstone, and he was bent upon the destruction of the whole family of Julian. Calling to him the astrologer, he gave the child into his charge with a secret command. The withered son of the desert took the boy by the hand and led him up the winding staircase of a tower. When they reached the summit, Yuza placed him on the battlements.

"Cling not to me, my child," said he; "there is no danger." "Father, I fear not," said the undaunted boy; "yet it is a wondrous height!"

The child looked around with delighted eyes. The breeze blew his curling locks from about his face, and his cheek glowed at the boundless prospect; for the tower was reared upon that lofty promontory on which Hercules founded one of his pillars. The surges of the sea were heard far below, beating upon the rocks, the sea-gull screamed and wheeled about the foundations of the tower, and the sails of lofty caraccas were as mere specks on the bosom of the deep.

"Dost thou know yonder land beyond the blue water?" said Yuza.

"It is Spain," replied the boy; "it is the land of my father and my mother."

"Then stretch forth thy hands and bless it, my child," said the astrologer.

The boy let go his hold of the wall; and, as he stretched forth his hands, the aged son of Ishmael, exerting all the strength of his withered limbs, suddenly pushed him over the battlements. He fell headlong from the top of that tall tower, and not a bone in his tender frame but was crushed upon the rocks beneath.

Alahor came to the foot of the winding stairs.

"Is the boy safe?" cried he.

"He is safe," replied Yuza; "come and behold the truth with thine own eyes."

The emir ascended the tower and looked over the battlements, and beheld the body of the child, a shapeless mass on the rocks far below, and the sea-gulls hovering about it; and he gave orders that it should be thrown into the sea, which was done.

On the following morning the countess was led forth from her dungeon into the public square. She knew of the death of her child, and that her own death was at hand, but she neither wept nor supplicated. Her hair was disheveled, her eyes were haggard with watching, and her cheek was as the monumental stone; but there were the remains of commanding beauty in her countenance and the majesty of her presence awed even the rabble into respect.

A multitude of Christian prisoners were then brought forth, and Alahor cried out: "Behold the wife of Count Julian! behold one of that traitorous family which has brought ruin upon yourselves

and upon your country!" And he ordered that they should stone her to death. But the Christians drew back with horror from the deed, and said, "In the hand of God is vengeance; let not her blood be upon our heads." Upon this the emir swore with horrid imprecations that whoever of the captives refused should himself be stoned to death. So the cruel order was executed, and the Countess Frandina perished by the hands of her countrymen. Having thus accomplished his barbarous errand, the emir embarked for Spain, and ordered the citadel of Ceuta to be set on fire, and crossed the straits at night by the light of its towering flames.

The death of Count Julian, which took place not long after, closed the tragic story of his family. How he died remains involved in doubt. Some assert that the cruel Alahor pursued him to his retreat among the mountains, and, having taken him prisoner, beheaded him; others that the Moors confined him in a dungeon, and put an end to his life with lingering torments; while others affirm that the tower of the castle of Marcuello, near Huesca, in Aragon, in which he took refuge, fell on him and crushed him to pieces. All agree that his latter end was miserable in the extreme and his death violent. The curse of Heaven, which had thus pursued him to the grave, was extended to the very place which had given him shelter; for we are told that the castle is no longer inhabited on account of the strange and horrible noises that are heard in it; and that visions of armed men are seen above it in the air; which

are supposed to be the troubled spirits of the apostate Christians who favored the cause of the traitor.

In after times a stone sepulchre was shown, outside of the chapel of the castle, as the tomb of Count Julian; but the traveller and the pilgrim avoided it, or bestowed upon it a malediction; and the name of Julian has remained a by-word and a scorn in the land for the warning of all generations. Such ever be the lot of him who betrays his country.

Here end the legends of the Conquest of Spain.

WRITTEN IN THE ALHAMBRA, *June* 10, 1829.

NOTE TO THE PRECEDING LEGEND.

EL licenciado Ardevines (lib. 2, c. 8) dize que dichos Duendos caseros, o los del aire, hazen aparacer exercitos y peleas, como lo que se cuenta por tradicion (y aun algunos personas lo deponen como testigos de vista) de la torre y castello de Marcuello, lugar al pie de las montañas de Aragon (aora inhabitable, por las grandes y espantables ruidos, que en el se oyen) donde se retraxo el Conde Don Julian, causa de la perdicion de España; sobre el qual castillo, deze se ven en el aire ciertàs visiones, como de soldados, que el vulgo dize son los cavalleros y gente que le favorecian.

Vide "El Ente Dislucidado," por Fray Antonio de Fuentalapeña, Capuchin. Seccion 3, Subseccion 5, Instancia 8, Num. 644.

As readers unversed in the Spanish language may wish to know the testimony of the worthy and discreet Capuchin friar, Antonio de Fuentalapeña, we subjoin a translation of it: —

"The licentiate Ardevines (book ii., chap. 8) says that the said house fairies (or familiar spirits), or those of the air, cause the apparitions of armies and battles, — such as those which are related in tradition (and some persons even depose to the truth of them as eye-witnesses), of the town and castle of Marcuello, a fortress at the foot of the mountains of Aragon (at present uninhabitable, on account of the great and frightful noises heard in it), the place of retreat of Count Don Julian, the cause of the perdition of Spain. It is said that certain apparitions of soldiers are seen in the air, which the vulgar say are those of the courtiers and people who aided him."

THE LEGEND OF PELAYO.

[THE "Legend of Pelayo," a fragment of which was printed in "The Spirit of the Fair," in 1864, and another, entitled "Pelayo and the Merchant's Daughter," in "The Knickerbocker," in 1840, is now first published entire. — ED.]

THE LEGEND OF PELAYO.

CHAPTER I.

Obscurity of the Ancient Chronicles. — The Loves of Doña Lucia and the Duke Favila. — Birth of Pelayo, and what happened thereupon; His Early Fortunes, and His Tutelage under the veteran Count Grafeses.

IT is the common lamentation of Spanish historians that, in the obscure and melancholy space of time which succeeded the perdition of their country, its history is a mere wilderness of dubious facts, wild exaggerations, and evident fables. Many learned men in cells and cloisters have passed their lives in the weary and fruitless task of attempting to correct incongruous events and reconcile absolute contradictions. The worthy Jesuit Pedro Abarca confesses that for more than forty years, during which he had been employed in theological controversies, he had never found any questions so obscure and inexplicable as those rising out of this portion of Spanish history; and that the only fruit of an indefatigable, prolix, and even prodigious study of the subject, was a melancholy and mortifying indecision.[1]

[1] Abarca, *Anales de Aragon.* Ante regno, § 2.

Let us console ourselves, therefore, in our attempts to thread this mazy labyrinth with the reflection that, if we occasionally err and become bewildered, we do but share the errors and perplexities of our graver and more laborious predecessors; and that, if we occasionally stray into the flowery by-ways of fanciful tradition, we are as likely to arrive at the truth as those who travel by more dry and dusty but not more authenticated paths.

We premise these suggestions before proceeding to cull, from the midst of the fables and extravagances of ancient chronicles, a few particulars of the story of Pelayo, the deliverer of Spain; whose name, like that of William Wallace, the hero of Scotland, will ever be linked with the glory of his country; but linked, like his, by a band in which fact and fiction are indissolubly mingled.

In the ensuing pages it is our intention to give little more than an abstract of an old chronicle teeming with extravagances, yet containing facts of admitted credibility, and presenting pictures of Spanish life, partly sylvan, partly chivalrous, which have all the quaint merit of the curious delineations in old tapestry.

The origin of Pelayo is wrapped in great obscurity, though all writers concur in making him of royal Gothic lineage. The chronicle in question makes Pelayo the offspring of a love affair in the court of Ezica, one of the last of the Gothic kings, who held his seat of government at Toledo. Among the noble damsels

brought up in the royal household was the beautiful Lucia, niece and maid of honor to the queen. A mutual passion subsisted between her and Favila, the youthful Duke of Cantabria, one of the most accomplished cavaliers of the kingdom. The duke, however, had a powerful rival in the Prince Witiza, son to the king, and afterwards known, for the profligacy of his reign, by the name of Witiza the Wicked. The prince, to rid himself of a favored rival, procured the banishment of Favila to his estates in Cantabria; not, however, before he had been happy in his loves in stolen interviews with the fair Lucia. The cautious chronicler, however, lets us know that a kind of espousal took place, by the lovers plighting their faith with solemn vows before an image of the Virgin, and as the image gave no sign of dissent by way of forbidding the bans, the worthy chronicler seems to consider them as good as man and wife.

After the departure of the duke, the prince renewed his suit with stronger hope of success, but met with a repulse which converted his love into implacable and vengeful hate.

The beautiful Lucia continued in attendance on the queen, but soon became sensible of the consequences of her secret and informal nuptials so tacitly sanctioned by the Virgin. In the process of time, with great secrecy, she gave birth to a male child, whom she named Pelayo. For fifteen days the infant was concealed in her apartment, and she trusted all was safe, when, to her great terror, she learned that her secret had

been betrayed to Prince Witiza, and that search was to be made for the evidence of her weakness.

The dread of public scorn and menace of a cruel death overcame even the feelings of a mother. Through means of a trusty female of her chamber she procured a little ark, so constructed as to be impervious to water. She then arrayed her infant in costly garments, wrapping it in a mantle of rich brocade, and when about to part with it, kissed it many times, and laid it in her lap, and wept over it. At length the child was borne away by the Dueña of her chamber and a faithful handmaid. It was dark midnight when they conveyed it to the borders of the Tagus, where it washes the rocky foundations of Toledo. Covering it from the dew and night air, they committed the ark to the eddying current, which soon swept it from the shore. As it glided down the rapid stream, says the ancient chronicle, they could mark its course even in the darkness of the night; for it was surrounded by a halo of celestial light.[1] They knew not how to account for this prodigy, says the same authentic writer, until they remembered that the mother had blessed the child with the sign of the cross, and had baptized it with her own hand. Others, however, explain this marvel differently; for in this child, say they, was centred the miraculous light which was afterwards to shine forth with comfort and deliverance in the darkest hour of Spain.

[1] El Moro Rasis, *La Destruycion de España.* Rojas, *Hist. Toledo*, pt. 2, L. 4, cl.

The chronicle quoted by Fray Antonio Agapida goes on to state what befell the fair Lucia after the departure of the child. Her apartments were searched at early dawn, but no proof appeared to substantiate the charges made against her. The Prince Witiza persisted in accusing her publicly of having brought disgrace upon her line by her frailty. A cavalier of the court, suborned by him, supported the accusation by an oath, and offered to maintain the truth of it by his sword. A month was granted by the king for the afflicted lady to find a champion, and a day appointed for the lists; if none appeared, or if her champion were overcome, she was to be considered guilty and put to death. The day arrived, the accusing knight was on the ground in complete armor, proclamation was made, but no one stepped forward to defend the lady. At length a trumpet sounded; an unknown knight, with visor closed, entered the lists. The combat was long and doubtful, for it would appear as if the Holy Virgin was not perfectly satisfied with the nature of the espousals which had taken place before her image. At length the accusing knight was overcome and slain, to the great joy of the court and all the spectators, and the beautiful Lucia was pronounced as immaculate as the Virgin, her protectress.

The unknown champion of course proved to be the Duke of Cantabria. He obtained a pardon of the king for returning from banishment without the royal permission; what is more, he obtained permission formally to espouse the lady

whose honor he had so gallantly established. Their nuptials were solemnized in due form and with great magnificence, after which he took his blooming bride to his castle in Cantabria, to be out of reach of the persecutions of the Prince Witiza.

Having made this brief abstract of what occupies many a wordy page in the ancient chronicle, we return to look after the fortunes of the infant Pelayo, when launched upon the waves in the darkness of the night.

The ark containing this future hope of Spain, continues the old chronicle, floated down the current of the Golden Tagus, where that renowned river winds through the sylvan solitudes of Estremadura. All night, and throughout the succeeding day and the following night, it made its tranquil way: the stream ceased its wonted turbulence and dimpled round it; the swallow circled round it with lively chirp and sportive wing, the breezes whispered musically among the reeds, which bowed their tall heads as it passed; such was the bland influence of the protection of the Virgin.

Now, so it happened that at this time there lived in a remote part of Estremadura an ancient cavalier, a hale and hearty bachelor, named the Count Grafeses. He had been a warrior in his youth, but now, in a green and vigorous old age, had retired from camp and court to a domain on the banks of the Tagus, inherited from his Gothic ancestors. His great delight was in the chase, which he followed successfully in the vast forests

of Estremadura. Every morning heard the woods resounding with the melody of hound and horn; and the heads of stags, of wolves, and wild boars vied in his castle hall with the helms and bucklers and lances, and the trophies of his youthful and martial days.

The jovial count was up at early dawn pursuing a boar in the thick forest bordering the Tagus, when he beheld the little ark floating down the stream. He ordered one of his huntsmen to strip and enter the river and bring the ark to land. On opening it, he was surprised to behold within an infant wrapped in costly robes, but pale and wan, and apparently almost exhausted. Beside it was a purse of gold, and on its bosom a cross of rubies and a parchment scroll, on which was written, "Let this infant be honorably entertained; he is of illustrious lineage; his name is Pelayo."

The good count shrewdly surmised the cause of this perilous exposure of a helpless infant. He had a heart kind and indulgent toward the weaker sex, as the heart of a genial old bachelor is prone to be; and while he looked with infinite benevolence upon the beauteous child, felt a glow of compassion for the unknown mother. Commanding his huntsman to be silent as to what he had witnessed, he took the infant in his arms and returned with it to his castle.

Now, so it happened that the wife of his steward had, about a week before, been delivered of a child which lived but a very few days, leaving the mother in great affliction. The count gave

her the infant, and the money found with it, and told her the story of the ark, with a strong injunction of secrecy, entreating her to take charge of the child and rear it as her own. The good woman doubted the story, and strongly suspected her master of having fallen into an error in his old age; she received the infant, however, as a gift from Heaven, sent to console her in her affliction, and pressed it with tears to her bosom, for she thought of the child she had lost.

Pelayo, therefore, was reared on the banks of the Tagus as the offspring of the steward and his wife, and the adopted son of the count. That veteran cavalier bore in mind, however, that his youthful charge was of illustrious lineage, and took delight in accomplishing him in all things befitting a perfect hidalgo. He placed him astride of a horse almost as soon as he could walk; a lance and cross-bow were his earliest playthings, and he was taught to hunt the small game of the forest until strong enough to accompany the count in his more rugged sports. Thus he was inured to all kinds of hardy exercises, and rendered heedless of danger and fatigue. Nor was the discipline of his mind neglected. Under the instructions of a neighboring friar, he learned to read in a manner that surprised the erudition of his foster-father; for he could con more correctly all the orisons of the Virgin, and listened to mass, and attended all the ceremonies of the Church, with a discretion truly exemplary. Some ancient chroniclers have gone so far as to say that he even excelled in clerkly craft; but this is most likely a fond exaggeration.

Time glided by. King Ezica was gathered to his fathers, and his son Witiza reigned in his stead. All the chivalry of the kingdom was summoned to Toledo to give splendor to his coronation. The good old count prepared, among the rest, to appear at a court from which he had long been absent. His ancient serving-men were arrayed in the antiquated garbs in which they had figured in his days of youthful gallantry, and his household troops in the battered armor which had seen hard service in the field, but which had long rusted in the armory. He determined to take with him his adopted son Pelayo, now seven years of age. A surcoat was made for him from the mantle of rich brocade in which he had been found wrapped in the ark. A palfrey was also caparisoned for him in warlike style. It was a rare sight, says the old chronicler, to see the antiquated chivalry of the good Count Grafeses parading across the bridge of the Tagus, or figuring in the streets of Toledo, in contrast to the silken and shining retinues of the more modern courtiers; but the veteran was hailed with joy by many of the ancient nobles, his early companions in arms. The populace, too, when they beheld the youthful Pelayo ambling by his side on his gentle palfrey, were struck with the chivalrous demeanor of the boy, and the perfect manner in which he managed his steed.

CHAPTER II.

What happened to Pelayo at the Court of Witiza.

AMONG the nobles, continues the old chronicle, who appeared in Toledo to do homage to the new king was Favila, Duke of Cantabria. He left his wife in their castle among the mountains, — for the fair Lucia was still in the meridian of her beauty, and he feared lest the sight of her might revive the passion of Witiza. They had no other fruit of their union but a little daughter of great beauty, called Lucinda, and they still mourned in secret the loss of their first-born. The duke was related to Count Grafeses; and when he first beheld Pelayo his heart throbbed, he knew not why, and he followed him with his eyes in all his youthful sports. The more he beheld him the more his heart yearned toward him, and he entreated the count to grant him the youth for a time as a page, to be reared by him in all the offices of chivalry, as was the custom in the houses of warlike nobles in those days.

The count willingly complied with his request, knowing the great prowess of the Duke of Cantabria, who was accounted a mirror of knightly virtue. "For my own part," said he, "I am at present but little capable of instructing the boy;

for many years have passed since I gave up the exercise of arms, and little am I worth at present excepting to blow the horn and follow the hound."

When the ceremonies of the coronation were over, therefore, the Duke of Cantabria departed for his castle, accompanied by the young Pelayo and the count, for the good old cavalier could not yet tear himself from his adopted child.

As they drew near the castle, the duchess came forth with a grand retinue; for they were as petty sovereigns in their domains. The duke presented Pelayo to her as her page, and the youth knelt to kiss her hand, but she raised him and kissed him on the forehead; and as she regarded him the tears stood in her eyes.

"God bless thee, gentle page," said she, "and preserve thee to the days of manhood; for thou hast in thee the promise of an accomplished cavalier; joyful must be the heart of the mother who can boast of such a son!"

On that day, when the dinner was served with becoming state, Pelayo took his place among the other pages in attendance, who were all children of nobles; but the duchess called him to her as her peculiar page. He was arrayed in his surcoat of brocade, made from the mantle in which he had been folded in the ark, and round his neck hung the cross of rubies.

As the duchess beheld these things, she turned pale and trembled. "What is the name of thy son," said she to Count Grafeses. "His name," replied the count, "is Pelayo." "Tell me of a truth," demanded she, still more earn-

estly, "is this indeed thy son?" The count was not prepared for so direct a question. "Of a truth," said he, "he is but the son of my adoption; yet is he of noble lineage." The duchess again addressed him with tenfold solemnity. "On thy honor as a knight, do not trifle with me; who are the parents of this child?" "The count, moved by her agitation, briefly told the story of the ark. When the duchess heard it she gave a great sigh and fell as one dead. On reviving, she embraced Pelayo with mingled tears and kisses, and proclaimed him as her long-lost son.

CHAPTER III.

How Pelayo lived among the Mountains of Cantabria. — His Adventure with the Needy Hidalgo of Gascony and the Rich Merchant of Bordeaux. — Discourse of the Holy Hermit.

THE authentic Agapida passes over many pages of the ancient chronicle narrating the early life of Pelayo, presenting nothing of striking importance. His father, the Duke of Cantabria, was dead, and he was carefully reared by his widowed mother at a castle in the Pyrenees, out of the reach of the dangers and corruptions of the court. Here that hardy and chivalrous education was continued which had been commenced by his veteran foster-father on the banks of the Tagus. The rugged mountains around abounded with the bear, the wild boar, and the wolf, and in hunting these he prepared himself for the conflicts of the field.

The old chronicler records an instance of his early prowess in the course of one of his hunting expeditions on the immediate borders of France. The mountain passes and the adjacent lands were much infested and vexed by marauders from Gascony. The Gascons, says the worthy Agapida, were a people ready to lay their hands upon every-

thing they met. They used smooth words when necessary, but force when they dared. Though poor, they were proud: there was not one who did not plume himself upon being a hijo de algo, or son of somebody. Whenever Pelayo, therefore, hunted on the borders infested by these, he was attended by a page conducting his horse, with his buckler and lance, to be at hand in case of need.

At the head of a band of fourteen of these self-styled hidalgos of Gascony was a broken-down cavalier by the name of Arnaud. He and four of his comrades were well armed and mounted, the rest were mere scamper-grounds on foot, armed with darts and javelins. This band was the terror of the border; here to-day, gone to-morrow; sometimes in one pass of the mountains, sometimes in another; sometimes they made descents into Spain, harassing the roads and marauding the country, and were over the mountains again and into France before a force could be sent against them.

It so happened that while Pelayo with a number of his huntsmen was on the border, this Gascon cavalier and his crew were on the maraud. They had heard of a rich merchant of Bordeaux who was to pass through the mountains on his way to one of the ports of Biscay, with which several of his vessels traded, and that he would carry with him much money for the purchase of merchandise. They determined to ease him of his money-bags; for, being hidalgos who lived by the sword, they considered all peaceful men of trade as lawful spoil, sent by Heaven for the supply of men of valor and gentle blood.

As they waylaid a lonely defile they beheld the merchant approaching. He was a fair and portly man, whose looks bespoke the good cheer of his native city. He was mounted on a stately and well-fed steed; beside him on palfreys paced his wife, a comely dame, and his daughter, a damsel of marriageable age, and fair to look upon. A young man, his nephew, who acted as his clerk, rode with them, and a single domestic followed.

When the travellers had advanced within the defile, the bandeleros rushed from behind a rock and set upon them. The nephew fought valiantly and was slain; the servant fled; the merchant, though little used to the exercise of arms, and of unwieldy bulk, made courageous defense, having his wife and daughter and his money-bags at hazard. He was wounded in two places and overpowered.

The freebooters were disappointed at not finding the booty they expected, and putting their swords to the breast of the merchant, demanded where was the money with which he was to traffic in Biscay. The trembling merchant informed them that a trusty servant was following him at no great distance with a stout hackney laden with bags of money. Overjoyed at this intelligence, they bound their captives to trees and awaited the arrival of the treasure.

In the mean time Pelayo was on a hill near a narrow pass, awaiting a wild boar which his huntsmen were to rouse. While thus posted the merchant's servant, who had escaped, came run-

ning in breathless terror, but fell on his knees before Pelayo and craved his life in the most piteous terms, supposing him another of the robbers. It was some time before he could be persuaded of his mistake and made to tell the story of the robbery. When Pelayo heard the tale, he perceived that the robbers in question must be the Gascon hidalgos upon the scamper. Taking his armor from the page, he put on his helmet, slung his buckler round his neck, took lance in hand, and mounting his horse, compelled the trembling servant to guide him to the scene of the robbery. At the same time he dispatched his page to summon as many of his huntsmen as possible to his assistance.

When the robbers saw Pelayo advancing through the forest, the sun sparkling upon his rich armor, and saw that he was attended but by a single page, they considered him a new prize, and Arnaud and two of his companions mounting their horses advanced to meet him. Pelayo put himself in a narrow pass between two rocks, where he could only be attacked in front, and, bracing his buckler and lowering his lance, awaited their coming.

"Who and what are ye," cried he, "and what seek ye in this land?"

"We are huntsmen," cried Arnaud, "in quest of game; and lo! it runs into our toils."

"By my faith," said Pelayo, "thou wilt find the game easier roused than taken; have at thee for a villain."

So saying, he put spurs to his horse and

charged upon him. Arnaud was totally unprepared for so sudden an assault, having scarce anticipated a defense. He hastily couched his lance, but it merely glanced on the shield of Pelayo, who sent his own through the middle of his breast, and threw him out of his saddle to the earth. One of the other robbers made at Pelayo and wounded him slightly in the side, but received a blow on the head which cleft his skull-cap and sank into his brain. His companion, seeing him fall, galloped off through the forest.

By this time three or four of the robbers on foot had come up, and assailed Pelayo. He received two of their darts on his buckler, a javelin razed his cuirass, and his horse received two wounds. Pelayo then rushed upon them and struck one dead; the others, seeing several huntsmen advancing, took to flight; two were overtaken and made prisoners, the rest escaped by clambering among rocks and precipices.

The good merchant of Bordeaux and his family beheld this scene with trembling and amazement. They almost looked upon Pelayo as something more than mortal, for they had never witnessed such feats of arms. Still they considered him as a leader of some rival band of robbers, and when he came up and had the bands loosened by which they were fastened to the trees, they fell at his feet and implored for mercy. It was with difficulty he could pacify their fears; the females were soonest reassured, especially the daughter, for the young maid was struck with the gentle demeanor and noble countenance of Pelayo, and

said to herself, Surely nothing wicked can dwell in so heavenly a form.

Pelayo now ordered that the wounds of the merchant should be dressed, and his own examined. When his cuirass was taken off, his wound was found to be but slight; but his men were so exasperated at seeing his blood, that they would have put the two captive Gascons to death had he not forbade them. He now sounded his hunting horn, which echoed from rock to rock, and was answered by shouts and horns from various parts of the mountains. The merchant's heart misgave him; he again thought he was among robbers; nor were his fears allayed when he beheld in a little while more than forty men assembling together from various parts of the forest, clad in hunting-dresses, with boar-spears, darts, and hunting-swords, and each leading a hound by a long cord. All this was a new and a wild world to the astonished merchant, nor was his uneasiness abated when he beheld his servant arrive leading the hackney laden with money. Certainly, said he to himself, this will be too tempting a spoil for these wild men of the mountains.

The huntsmen brought with them a boar, which they had killed, and being hungry from the chase, they lighted a fire at the foot of a tree, and each cutting such portion of the boar as he liked best, roasted it at the fire, and ate it with bread taken from his wallet. The merchant, his wife, and daughter looked at all this and wondered, for they had never beheld so savage a repast. Pelayo then inquired of them if they did

not desire to eat. They were too much in awe of him to decline, though they felt a loathing at the idea of this hunter's fare. Linen cloths were therefore spread under the shade of a great oak, to screen them from the sun; and when they had seated themselves round it, they were served, to their astonishment, not with the flesh of the boar, but with dainty viands, such as the merchant had scarcely hoped to find out of the walls of his native city of Bordeaux.

While they were eating, the young damsel, the daughter of the merchant, could not keep her eyes from Pelayo. Gratitude for his protection, admiration of his valor, had filled her heart; and when she regarded his noble countenance, now that he had laid aside his helmet, she thought she beheld something divine. The heart of the tender Donzella, says the old historian, was kind and yielding; and had Pelayo thought fit to ask the greatest boon that love and beauty could bestow, — doubtless meaning her own fair hand, — she would not have had the cruelty to say him nay. Pelayo, however, had no such thought. The love of woman had never yet entered in his heart: and though he regarded the damsel as the fairest maiden he had ever beheld, her beauty caused no perturbation in his breast.

When the repast was over, Pelayo offered to conduct the merchant and his family through the passes of the mountains, which were yet dangerous from the scattered band of Gascons. The bodies of the slain marauders were buried, and the corpse of the nephew of the merchant was

laid upon one of the horses captured in the battle. They then formed their cavalcade and pursued their way slowly up one of the steep and winding defiles of the Pyrenees.

Towards sunset they arrived at the dwelling of a holy hermit. It was hewn out of the solid rock, a cross was over the door, and before it was a spreading oak, with a sweet spring of water at its foot. Here the body of the merchant's nephew was buried, close by the wall of this sacred retreat, and the hermit performed a mass for the repose of his soul. Pelayo then obtained leave from the holy father that the merchant's wife and daughter should pass the night within his cell; and the hermit made beds of moss for them and gave them his benediction; but the damsel found little rest, so much were her thoughts occupied by the youthful cavalier who had delivered her from death or dishonor.

When all were buried in repose, the hermit came to Pelayo, who was sleeping by the spring under the tree, and he awoke him and said, "Arise my son, and listen to my words." Pelayo arose and seated himself on a rock, and the holy man stood before him, and the beams of the moon fell on his silver hair and beard, and he said: "This is no time to be sleeping; for know that thou art chosen for a great work. Behold the ruin of Spain is at hand, destruction shall come over it like a cloud, and there shall be no safeguard. For it is the will of Heaven that evil shall for a time have sway, and whoever withstands it shall be destroyed. But tarry thou not to see these

things, for thou canst not relieve them. Depart on a pilgrimage, and visit the sepulchre of our blessed Lord in Palestine, and purify thyself by prayer, and enrol thyself in the order of chivalry, and prepare for the work of the redemption of thy country. When thou shalt return, thou wilt find thyself a stranger in the land. Thy residence will be in wild dens and caves of the earth, which thy young foot has never trodden. Thou wilt find thy countrymen harboring with the beasts of the forest and the eagles of the mountains. The land which thou leavest smiling with cornfields, and covered with vines and olives, thou wilt find overrun with weeds and thorns and brambles; and wolves will roam where there have been peaceful flocks and herds. But thou wilt weed out the tares, and destroy the wolves, and raise again the head of thy suffering country."

Much further discourse had Pelayo with this holy man, who revealed to him many of the fearful events that were to happen, and counseled him the way in which he was to act.

When the morning sun shone upon the mountains, the party assembled round the door of the hermitage, and made a repast by the fountain under the tree. Then, having received the benediction of the hermit, they departed, and travelled through the forests and defiles of the mountain, in the freshness of the day; and when the merchant beheld his wife and daughter thus secure by his side, and the hackney laden with his treasure following close behind him, his heart was light in his bosom, and he carolled as he went. But Pelayo

rode in silence, for his mind was deeply moved by the revelations and the counsel of the hermit; and the daughter of the merchant ever and anon regarded him with eyes of tenderness and admiration, and deep sighs spoke the agitation of her bosom.

At length they came to where the forests and the rocks terminated, and a secure road lay before them; and here Pelayo paused to take his leave, appointing a number of his followers to attend and guard them to the nearest town.

When they came to part, the merchant and his wife were loud in their thanks and benedictions; but for some time the daughter spake never a word. At length she raised her eyes, which were filled with tears, and looked wistfully at Pelayo, and her bosom throbbed, and after a struggle between strong affection and virgin modesty her heart relieved itself by words.

"Señor," said she, "I know that I am humble and unworthy of the notice of so noble a cavalier, but suffer me to place this ring on a finger of your right hand, with which you have so bravely rescued us from death; and when you regard it, you shall consider it as a memorial of your own valor, and not of one who is too humble to be remembered by you." With these words she drew a ring from off her finger and put it upon the finger of Pelayo; and having done this, she blushed and trembled at her own boldness, and stood as one abashed, with her eyes cast down upon the earth.

Pelayo was moved at her words, and at the touch of her fair hand, and at her beauty as she

stood thus troubled and in tears before him; but as yet he knew nothing of woman, and his heart was free from the snares of love. "Amiga" (friend), said he, "I accept thy present, and will wear it in remembrance of thy goodness." The damsel was cheered by these words, for she hoped she had awakened some tenderness in his bosom; but it was no such thing, says the ancient chronicler, for his heart was ignorant of love, and was devoted to higher and more sacred matters; yet certain it is, that he always guarded well that ring.

They parted, and Pelayo and his huntsmen remained for some time on a cliff on the verge of the forest, watching that no evil befell them about the skirts of the mountain; and the damsel often turned her head to look at him, until she could no longer see him for the distance and the tears that dimmed her eyes.

And, for that he had accepted her ring, she considered herself wedded to him in her heart, and never married; nor could be brought to look with eyes of affection upon any other man, but for the true love which she bore Pelayo she lived and died a virgin. And she composed a book, continues the old chronicler, which treated of love and chivalry, and the temptations of this mortal life, — and one part discoursed of celestial things, — and it was called the "Contemplations of Love;" because at the time she wrote it she thought of Pelayo, and of his having received her jewel, and called her by the gentle name of "Amiga;" and often thinking of him, and of

her never having beheld him more, in tender sadness she would take the book which she had written, and would read it for him, and, while she repeated the words of love which it contained, she would fancy them uttered by Pelayo, and that he stood before her.[1]

[1] El Morc Rasis, *Destruycion de España*, pt. 2, c. 101.

CHAPTER IV.

Pilgrimage of Pelayo, and what befell him on his Return to Spain.

PELAYO, according to the old chronicle before quoted, returned to his home deeply impressed with the revelations made to him by the saintly hermit, and prepared to set forth upon the pilgrimage to the Holy Sepulchre. Some historians have alleged that he was quickened to this pious expedition by fears of violence from the wicked King Witiza; but at this time Witiza was in his grave, and Roderick swayed the Gothic sceptre; the sage Agapida is therefore inclined to attribute the pilgrimage to the mysterious revelation already mentioned.

Having arranged the concerns of his household, chosen the best suit of armor from his armory, and the best horse from his stable, and supplied himself with jewels and store of gold for his expenses, he took leave of his mother and his sister Lucinda, as if departing upon a distant journey in Spain, and, attended only by his page, set out upon his holy wayfaring. Descending from the rugged Pyrenees, he journeyed through the fair plains of France to Marseilles, where, laying by his armor, and leaving his horses in safe keeping, he put on a pilgrim's

garb, with staff and scrip and cockle-shell, and embarked on board of a galley bound for Sicily. From Messina he voyaged in a small bark to Rhodes; thence in a galliot, with a number of other pilgrims, to the Holy Land. Having passed a year of pious devotion at the Holy Sepulchre, and visited all the places rendered sacred by the footsteps of our Lord, and of his mother the ever-blessed Virgin, and having received the order of knighthood, he turned his steps toward his native land.

The discreet Agapida here pauses and forbears to follow the ancient chronicler further in his narration, for an interval of obscurity now occurs in the fortunes of Pelayo. Some who have endeavored to ascertain and connect the links of his romantic and eventful story, have represented him as returning from his pilgrimage in time to share in the last struggle of his country, and as signalizing himself in the fatal battle on the banks of the Guadalete. Others declare that by the time he arrived in Spain the perdition of the country was complete; that infidel chieftains bore sway in the palaces of his ancestors; that his paternal castle was a ruin, his mother in her grave, and his sister Lucinda carried away into captivity.

Stepping lightly over this disputed ground, the cautious Agapida resumes the course of the story where Pelayo discovers the residence of his sister in the city of Gijon, on the Atlantic coast, at the foot of the Asturian Mountains. It was a formidable fortress, chosen by Taric as a military

post, to control the seaboard, and hold in check the Christian patriots who had taken refuge in the neighboring mountains. The commander of this redoubtable fortress was a renegado chief, who has been variously named by historians, and who held the sister of Pelayo a captive; though others affirm that she had submitted to become his wife, to avoid a more degrading fate. According to the old chronicle already cited, Pelayo succeeded by artifice in extricating her from his hands, and bearing her away to the mountains. They were hotly pursued, but Pelayo struck up a steep and rugged defile, where scarcely two persons could pass abreast, and partly by his knowledge of the defiles, partly by hurling down great masses of rock to check his pursuers, effected the escape of his sister and himself to a secure part of the mountains. Here they found themselves in a small green meadow, blocked up by a perpendicular precipice, whence fell a stream of water with great noise into a natural basin or pool, the source of the river Deva. Here was the hermitage of one of those holy men who had accompanied the Archbishop Urbano in his flight from Toledo, and had established a sanctuary among these mountains. He received the illustrious fugitives with joy, especially when he knew their rank and story, and conducted them to his retreat. A kind of ladder led up to an aperture in the face of the rock, about two pike lengths from the ground. Within was a lofty cavern capable of containing many people, with an inner cavern of still greater

magnitude. The outer cavern served as a chapel, having an altar, a crucifix, and an image of the blessed Mary.

This wild retreat had never been molested; not a Moslem turban had been seen within the little valley. The cavern was well known to the Gothic inhabitants of the mountains and the adjacent valleys. They called it the cave of Santa Maria; but it is more commonly known to fame by the name of Covadonga. It had many times been a secure place of refuge to suffering Christians, being unknown to their foes, and capable of being made a natural citadel. The entrance was so far from the ground that, when the ladder was removed, a handful of men could defend it from all assault. The small meadow in front afforded pasturage and space for gardens; and the stream that fell from the rock was from a never-failing spring. The valley was high in the mountains; so high that the crow seldom winged its flight across it, and the passes leading to it were so steep and dangerous that single men might set whole armies at defiance.

Such was one of the wild fastnesses of the Asturias, which formed the forlorn hope of unhappy Spain. The anchorite, too, was one of those religious men permitted by the conquerors, from their apparently peaceful and inoffensive lives, to inhabit lonely chapels and hermitages, but whose cells formed places of secret resort and council for the patriots of Spain, and who kept up an intercourse and understanding among the scattered remnants of the nation. The holy

man knew all the Christians of the Asturias, whether living in the almost inaccessible caves and dens of the cliffs, or in the narrow valleys imbedded among the mountains. He represented them to Pelayo as brave and hardy, and ready for any desperate enterprise that might promise deliverance; but they were disheartened by the continued subjection of their country, and on the point, many of them, of descending into the plains and submitting, like the rest of their countrymen, to the yoke of the conquerors.

When Pelayo considered all these things, he was persuaded the time was come for effecting the great purpose of his soul. "Father," said he, "I will no longer play the fugitive, nor endure the disgrace of my country and my line. Here in this wilderness will I rear once more the royal standard of the Goths, and attempt, with the blessing of God, to shake off the yoke of the invader."

The hermit hailed his words with transport, as prognostics of the deliverance of Spain. Taking staff in hand, he repaired to the nearest valley inhabited by Christian fugitives. "Hasten in every direction," said he, "and proclaim far and wide among the mountains that Pelayo, a descendant of the Gothic kings, has unfurled his banner at Covadonga as a rallying-point for his countrymen."

The glad tidings ran like wildfire throughout all the regions of the Asturias. Old and young started up at the sound, and seized whatever weapons were at hand. From mountain cleft

and secret glen issued forth stark and stalwart warriors, grim with hardship, and armed with old Gothic weapons that had rusted in caves since the battle of the Guadalete. Others turned their rustic implements into spears and battle-axes, and hastened to join the standard of Pelayo. Every day beheld numbers of patriot warriors arriving in the narrow valley, or rather glen, of Covadonga, clad in all the various garbs of ancient Spain, — for here were fugitives from every province, who had preferred liberty among the sterile rocks of the mountains to ease and slavery in the plains. In a little while Pelayo found himself at the head of a formidable force, hardened by toil and suffering, fired with old Spanish pride, and rendered desperate by despair. With these he maintained a warlike sway among the mountains. Did any infidel troops attempt to penetrate to their stronghold, the signal fires blazed from height to height, the steep passes and defiles bristled with armed men, and rocks were hurled upon the heads of the intruders.

By degrees the forces of Pelayo increased so much in number, and in courage of heart, that he sallied forth occasionally from the mountains, swept the sea-coast, assailed the Moors in their towns and villages, put many of them to the sword, and returned laden with spoil to the mountains.

His name now became the terror of the infidels, and the hope and consolation of the Christians. The heart of old Gothic Spain was once more lifted up, and hailed his standard as the

harbinger of happier days. Her scattered sons felt again as a people, and the spirit of empire arose once more among them. Gathering together from all parts of the Asturias in the Valley of Cangas, they resolved to elect their champion their sovereign. Placing the feet of Pelayo upon a shield, several of the starkest warriors raised him aloft, according to ancient Gothic ceremonial, and presented him as king. The multitude rent the air with their transports, and the mountain cliffs, which so long had echoed nothing but lamentations, now resounded with shouts of joy.[1] Thus terminated the interregnum of Christian Spain, which had lasted since the overthrow of King Roderick and his host on the banks of the Guadalete, and the new king continued with augmented zeal his victorious expeditions against the infidels.

[1] Morales, *Cronicon de España*, L. 13, c. 2.

CHAPTER V.

The Battle of Covadonga.

TIDINGS soon spread throughout Spain that the Christians of the Asturias were in arms and had proclaimed a king among the mountains. The veteran chief, Taric el Tuerto, was alarmed for the safety of the seaboard, and dreaded lest this insurrection should extend into the plains. He despatched, therefore, in all haste, a powerful force from Cordova, under the command of Ibrahim Alcamar, one of his most experienced captains, with orders to penetrate the mountains and crush this dangerous rebellion. The perfidious Bishop Oppas, who had promoted the perdition of Spain, was sent with this host, in the hope that through his artful eloquence Pelayo might be induced to lay down his arms and his newly assumed sceptre.

The army made rapid marches, and in a few days arrived among the narrow valleys of the Asturias. The Christians had received notice of their approach, and fled to their fastnesses. The Moors found the valleys silent and deserted; there were traces of men, but not a man was to be seen. They passed through the most wild and dreary defiles, among impending rocks" — here and there

varied by small green strips of mountain meadow, — and directed their march for the lofty valley, or rather glen, of Covadonga, whither they learnt from their scouts that Pelayo had retired.

The newly elected king, when he heard of the approach of this mighty force, sent his sister, and all the women and children, to a distant and secret part of the mountain. He then chose a thousand of his best armed and most powerful men, and placed them within the cave. The lighter armed and less vigorous he ordered to climb to the summit of the impending rocks, and conceal themselves among the thickets with which they were crowned. This done, he entered the cavern and caused the ladder leading to it to be drawn up.

In a little while the bray of distant trumpets, and the din of atabals resounded up the glen, and soon the whole gorge of the mountain glistened with armed men; squadron after squadron of swarthy Arabs spurred into the valley, which was soon whitened by their tents. The veteran Ibrahim Alcamar, trusting that he had struck dismay into the Christians by this powerful display, sent the crafty Bishop Oppas to parley with Pelayo, and persuade him to surrender.

The bishop advanced on his steed until within a short distance of the cave, and Pelayo appeared at its entrance with lance in hand. The silver-tongued prelate urged him to submit to the Moslem power, assuring him that he would be rewarded with great honors and estates. He represented the mildness of the conquerors to all who submitted to their sway, and the hopelessness of

resistance. "Remember," said he, "how mighty was the power of the Goths, who vanquished both Romans and Barbarians, yet how completely was it broken down and annihilated by these people. If the whole nation in arms could not stand before them, what canst thou do with thy wretched cavern and thy handful of mountaineers? Be counseled then, Pelayo; give up this desperate attempt; accept the liberal terms offered thee; abandon these sterile mountains, and return to the plains to live in wealth and honor under the magnanimous rule of Taric."

Pelayo listened to the hoary traitor with mingled impatience and disdain. "Perdition has come upon Spain," replied he, "through the degeneracy of her sons, the sins of her rulers, — like the wicked King Witiza thy brother, — and the treachery of base men like thee. But when punishment is at an end, mercy and forgiveness succeed. The Goths have reached the lowest extreme of misery; it is for me to aid their fortune in the turn, and soon I trust will it arise to its former grandeur. As to thee, Don Oppas, thou shalt stand abhorred among men, false to thy country, traitorous to thy king, a renegado Christian, and an apostate priest."

So saying he turned his back upon the bishop and retired into his cave.

Oppas returned pale with shame and malice to Alcamar. "These people," said he, "are stiff-necked in their rebellion; their punishment should be according to their obstinacy, and should serve as a terror to evil doers; not one of them should be permitted to survive."

Upon this Alcamar ordered a grand assault upon the cavern; and the slingers and the cross-bow men advanced in great force, and with a din of atabals and trumpets that threatened to rend the very rocks. They discharged showers of stones and arrows at the mouth of the cavern, but their missiles rebounded from the face of the rock, and many of them fell upon their own heads. This is recorded as a miracle by pious chroniclers of yore, who affirm that the stones and arrows absolutely turned in the air and killed those who had discharged them.

When Alcamar and Oppas saw that the attack was ineffectual, they brought up fresh forces and made preparations to scale the mouth of the cavern. At this moment, says the old chronicle, a banner was put in the hand of Pelayo, bearing a white cross on a blood-red field, and inscribed on it in Chaldean characters was the name of Jesus. And a voice spake unto him and said, "Arouse thy strength; go forth in the name of Jesus Christ, and thou shalt conquer." Who gave the banner and uttered the words has never been known; the whole, therefore, stands recorded as a miracle.

Then Pelayo elevated the banner. "Behold," said he, "a sign from Heaven, — a sacred cross sent to lead us on to victory."

Upon this the people gave a great shout of joy; and when the Saracens heard that shout within the entrails of the mountain their hearts quaked, for it was like the roar of a volcano giving token of an eruption.

Before they could recover from their astonishment, the Christians issued in a torrent from the cave, all fired with rage and holy confidence. By their impetuous assault they bore back the first rank of their adversaries and forced it upon those behind, and as there was no space in that narrow valley to display a front of war, or for many to fight at a time, the numbers of the foe but caused their confusion. The horse trampled on the foot, and the late formidable host became a mere struggling and distracted multitude. In the front was carnage and confusion, in the rear terror and fright; wherever the sacred standard was borne, the infidels appeared to fall before it, as if smitten by some invisible hand rather than by the Christian band.

Early in the fight Pelayo encountered Ibrahim Alcamar. They fought hand to hand on the border of the pool from which springs the river Deva, and the Saracen was slain upon the margin of that pool, and his blood mingled with its waters.

When the Bishop Oppas beheld this he would have fled, but the valley was closed up by the mass of combatants, and Pelayo overtook him and defied him to the fight. But the bishop, though armed, was as craven as he was false, and yielding up his weapons implored for mercy. So Pelayo spared his life, but sent him bound to the cavern.

The whole Moorish host now took to headlong flight. Some attempted to clamber to the summit of the mountains, but they were assailed by

the troops stationed there by Pelayo, who showered down darts and arrows and great masses of rock, making fearful havoc.

The great body of the army fled by the road leading along the ledge or shelf overhanging the deep ravine of the Deva; but as they crowded in one dense multitude upon the projecting precipice, the whole mass suddenly gave way, and horse and horseman, tree and rock, were precipitated in one tremendous ruin into the raging river. Thus perished a great part of the flying army. The venerable Bishop Sebastiano, who records this event with becoming awe, as another miracle wrought in favor of the Christians, assures us that, in his time, many years afterwards, when during the winter season the Deva would swell and rage and tear away its banks, spears, and scimetars and corselets, and the mingled bones of men and steeds, would be uncovered, being the wrecks and relics of the Moslem host, thus marvelously destroyed.[1]

[1] Judicio Domini actum est, ut ipsius montis pars se a fundamentis evolvens, sexaginta tria millia caldeorum stupenter in fulmina projecit, atque eos omnes opressit. Ubi usque nunc ipse fluvius dum tempore hyemali alveum suum implet, ripasque dissoluit, signa armorum et ossa eorum evidentissime ostendit. — *Sebastianus Salmanticensis Episc.*

NOTE. — To satisfy all doubts with respect to the miraculous banner of Pelayo, that precious relic is still preserved in the sacred chamber of the church of Oviedo, richly ornamented with gold and precious stones. It was removed to that place by order of Alonzo the Third, from the church of Santa Cruz, near Cangas, which was erected by Favila, the son and successor of Pelayo, in memory of this victory.

CHAPTER VI.

Pelayo becomes King of Leon. — His Death.

WHEN Pelayo beheld his enemies thus scattered and destroyed, he saw that Heaven was on his side, and proceeded to follow up his victory. Rearing the sacred banner, he descended through the valleys of the Asturias, his army augmenting, like a mountain torrent, as it rolled along; for the Christians saw in the victory of Covadonga a miraculous interposition of Providence in behalf of ruined Spain, and hastened from all parts to join the standard of the deliverer.

Emboldened by numbers, and by the enthusiasm of his troops, Pelayo directed his march towards the fortress of Gijon. The renegado Magued, however, did not await his coming. His heart failed him on hearing of the defeat and death of Alcamar, the destruction of the Moslem army, and the augmenting force of the Christians; and, abandoning his post, he marched towards Leon with the greatest part of his troops. Pelayo received intelligence of his movements, and advancing rapidly through the mountains, encountered him in the Valley of Ollalas. A bloody battle ensued on the banks of the river which flows through that valley. The sacred banner

was again victorious; Magued was slain by the hand of Pelayo, and so great was the slaughter of his host, that for two days the river ran red with the blood of the Saracens.

From hence, Pelayo proceeded rapidly to Gijon, which he easily carried by assault. The capture of this important fortress gave him the command of the seaboard, and of the skirts of the mountains. While reposing himself after his victories, the Bishop Oppas was brought in chains before him, and the Christian troops called loudly for the death of that traitor and apostate. But Pelayo recollected that he had been a sacred dignitary of the Church, and regarded him as a scourge in the hand of Heaven for the punishment of Spain. He would not, therefore, suffer violent hands to be laid upon him, but contented himself with placing him where he could no longer work mischief. He accordingly ordered him to be confined in one of the towers of Gijon, with nothing but bread and water for his subsistence. There he remained a prey to the workings of his conscience, which filled his prison with horrid spectres of those who had perished through his crimes. He heard wailings and execrations in the sea-breeze that howled round the tower, and in the roaring of the waves that beat against its foundations; and in a little time he was found dead in his dungeon, hideously distorted, as if he had died in agony and terror.[1]

The sacred banner that had been elevated at Covadonga never sank nor receded, but continued

[1] *La Destruycion de España*, part 3.

to be the beacon of deliverance to Spain. Pelayo went on from conquest to conquest, increasing and confirming his royal power. Having captured the city of Leon, he made it the capital of his kingdom, and took there the title of the King of Leon. He moreover adopted the device of the city for his arms — a blood-red lion rampant, in a silver field. This long continued to be the arms of Spain, until in after times the lion was quartered with the castle, the device of Burgos, capital of Old Castile.

We forbear to follow this patriot prince through the rest of his glorious career. Suffice it to say that he reigned long and prosperously; extending on all sides the triumphs of his arms; establishing on solid foundations the reviving empire of Christian Spain; and that, after a life of constant warfare, he died in peace in the city of Cangas, and lies buried with his queen, Gaudiosa, in the church of Santa Eulalia, near to that city.

Here ends the legend of Pelayo.

ABDERAHMAN:

THE

FOUNDER OF THE DYNASTY OF THE OMMIADES
IN SPAIN.

[THE Memoir of Abderalman, the founder of the dynasty of the Ommiades in Spain, was published in the "Knickerbocker Magazine" in 1840. In introducing it to that periodical, the author, after stating that he had conformed to the facts furnished by the Arabian chronicles, as cited by Condé, remarks: "The story of Abderahman has almost the charm of romance; but it derives a higher interest from the heroic, yet gentle virtues which it illustrates, and from recording the fortunes of the founder of that splendid dynasty which shed such a lustre upon Spain during the domination of the Arabs." The accomplished Ford says of the history of Abderahman: "No fiction of romance ever surpassed the truth of his eventful life."

The present Memoir is not an exact reprint of the article in the "Knickerbocker," but is given as altered from that, in 1847, when the author was thinking of preparing for the press the "Chronicle of the Ommiades," embracing the whole line which he had "roughly sketched out at Madrid in 1827, just after he had finished Columbus." — ED.]

ABDERAHMAN,

CHAPTER I.

Of the Youthful Fortunes of Abderahman.

BLESSED be God! " exclaims an Arabian historian; " in his hands alone is the destiny of princes. He overthrows the mighty, and humbles the haughty to the dust; and he raises up the persecuted and afflicted from the very depths of despair! "

The illustrious house of Omeya, one of the two lines descended from Mahomet, had swayed the sceptre at Damascus for nearly a century, when a rebellion broke out, headed by Abu al Abbas Safah, who aspired to the throne of the caliphs, as being descended from Abbas, the uncle of the prophet. The rebellion was successful. Meruan, the last caliph of the house of Omeya, was defeated and slain. A general proscription of the Ommiades took place. Many of them fell in battle; many were treacherously slain in places where they had taken refuge; above seventy, most noble and distinguished, were murdered at a banquet to which they had been invited, and their dead bodies, covered with cloths, were made

to serve as tables for the horrible festivity Others were driven forth, forlorn and desolate wanderers in various parts of the earth, and pursued with relentless hatred; for it was the determination of the usurper that not one of the persecuted family should escape. Abu al Abbas took possession of three stately palaces, and delicious gardens, and founded the powerful dynasty of the Abbassides, which, for several centuries, maintained dominion in the East.

"Blessed be God!" again exclaims the Arabian historian; "it was written in his eternal decrees that, notwithstanding the fury of the Abbassides, the noble stock of Omeya should not be destroyed. One fruitful branch remained to flourish with glory and greatness in another land."

When the sanguinary proscription of the Ommiades took place, two young princes of that line, brothers, by the names of Solyman and Abderahman, were spared for a time. Their personal graces, noble demeanor, and winning affability, had made them many friends, while their extreme youth rendered them objects of but little dread to the usurper. Their safety, however, was but transient. In a little while the suspicions of Abu al Abbas were aroused. The unfortunate Solyman fell beneath the scimetar of the executioner. His brother Abderahman was warned of his danger in time. Several of his friends hastened to him, bringing him jewels, a disguise, and a fleet horse. "The emissaries of the caliph," said they, "are in search of thee; thy brother lies weltering in his blood; fly to the desert! There is no safety for thee in the habitations of man!"

Abderahman took the jewels, clad himself in the disguise, and mounting the steed, fled for his life. As he passed, a lonely fugitive, by the palaces of his ancestors, in which his family had long held sway, their very walls seemed disposed to betray him, as they echoed the swift clattering of his steed.

Abandoning his native country, Syria, where he was liable at each moment to be recognized and taken, he took refuge among the Bedouin Arabs, a half-savage race of shepherds. His youth, his inborn majesty and grace, and the sweetness and affability that shone forth in his azure eyes, won the hearts of these wandering men. He was but twenty years of age, and had been reared in the soft luxury of a palace; but he was tall and vigorous, and in a little while hardened himself so completely to the rustic life of the fields, that it seemed as though he had passed all his days in the rude simplicity of a shepherd's cabin.

His enemies, however, were upon his traces, and gave him but little rest. By day he scoured the plains with the Bedouins, hearing in every blast the sound of pursuit, and fancying in every distant cloud of dust a troop of the caliph's horsemen. His night was passed in broken sleep and frequent watchings, and at the earliest dawn he was the first to put the bridle to his steed.

Wearied by these perpetual alarms, he bade farewell to his friendly Bedouins, and leaving Egypt behind, sought a safer refuge in Western Africa. The province of Barca was at that time

governed by Aben Habib, who had risen to rank and fortune under the fostering favor of the Ommiades. "Surely," thought the unhappy prince. "I shall receive kindness and protection from this man; he will rejoice to show his gratitude for the benefits showered upon him by my kindred."

Abderahman was young, and as yet knew little of mankind. None are so hostile to the victim of power as those whom he has befriended. They fear being suspected of gratitude by his persecutors, and involved in his misfortunes.

The unfortunate Abderahman had halted for a few days to repose himself among a horde of Bedouins, who had received him with their characteristic hospitality. They would gather round him in the evenings to listen to his conversation, regarding with wonder this gently spoken stranger from the more refined country of Egypt. The old men marveled to find so much knowledge and wisdom in such early youth, and the young men, won by his frank and manly carriage, entreated him to remain among them.

In the mean time the Wali Aben Habib, like all the governors of distant posts, had received orders from the caliph to be on the watch for the fugitive prince. Hearing that a young man answering the description had entered the province alone, from the frontiers of Egypt, on a steed worn down by travel, he sent forth horsemen in his pursuit, with orders to bring him to him dead or alive. The emissaries of the wali traced him to his resting-place, and coming upon the encampment in the dead of the night, demanded of the

Arabs whether a young man, a stranger from Syria, did not sojourn among their tribe. The Bedouins knew by the description that the stranger must be their guest, and feared some evil was intended him. "Such a youth," said they, "has indeed sojourned among us; but he has gone, with some of our young men, to a distant valley to hunt the lion." The emissaries inquired the way to the place, and hastened on to surprise their expected prey.

The Bedouins repaired to Abderahman, who was still sleeping. "If thou hast aught to fear from man in power," said they, "arise and fly; for the horsemen of the wali are in quest of thee! We have sent them off for a time on a wrong errand, but they will soon return."

"Alas! whither shall I fly?" cried the unhappy prince; "my enemies hunt me like the ostrich of the desert. They follow me like the wind, and allow me neither safety nor repose!"

Six of the bravest youths of the tribe stepped forward. "We have steeds," said they, "that can outstrip the wind, and hands that can hurl the javelin. We will accompany thee in thy flight, and will fight by thy side while life lasts, and we have weapons to wield."

Abderahman embraced them with tears of gratitude. They mounted their steeds, and made for the most lonely parts of the desert. By the faint light of the stars, they passed through dreary wastes, and over hills of sand. The lion roared and the hyena howled unheeded, for they fled from man, more cruel and relentless, when in

pursuit of blood, than the savage beasts of the desert.

At sunrise they paused to refresh themselves beside a scanty well, surrounded by a few palm-trees. One of the young Arabs climbed a tree, and looked in every direction, but not a horseman was to be seen.

"We have outstripped pursuit," said the Bedouins; "whither shall we conduct thee? Where is thy home, and the land of thy people?"

"Home have I none!" replied Abderahman, mournfully, "nor family, nor kindred! My native land is to me a land of destruction, and my people seek my life!"

The hearts of the youthful Bedouins were touched with compassion at these words, and they marveled that one so young and gentle should have suffered such great sorrow and persecution.

Abderahman sat by the well and mused for a time. At length, breaking silence, "In the midst of Mauritania," said he, "dwells the tribe of Zeneta. My mother was of that tribe; and perhaps when her son presents himself, a persecuted wanderer, at their door, they will not turn him from the threshold."

"The Zenetes," replied the Bedouins, "are among the bravest and most hospitable of the people of Africa. Never did the unfortunate seek refuge among them in vain, nor was the stranger repulsed from their door." So they mounted their steeds with renewed spirits, and journeyed with all speed to Tahart, the capital of the Zenetes.

When Abderahman entered the place, followed by his six rustic Arabs, all wayworn and travel-stained, his noble and majestic demeanor shone through the simple garb of a Bedouin. A crowd gathered around him as he alighted from his weary steed. Confiding in the well-known character of the tribe, he no longer attempted concealment.

"You behold before you," said he, "one of the proscribed house of Omeya. I am that Abderahman upon whose head a price has been set, and who has been driven from land to land. I come to you as my kindred. My mother was of your tribe, and she told me with her dying breath that in all time of need I would find a home and friends among the Zenetes."

The words of Abderahman went straight to the hearts of his hearers. They pitied his youth and his great misfortunes, while they were charmed by his frankness, and by the manly graces of his person. The tribe was of a bold and generous spirit, and not to be awed by the frown of power. "Evil be upon us and upon our children," said they, "if we deceive the trust thou hast placed in us!"

One of the noblest, Xeques, then took Abderahman to his house, and treated him as his own child; and the principal people of the tribe strove who most should cherish him and do him honor — endeavoring to obliterate by their kindness the recollection of his past misfortunes.

Abderahman had resided some time among the hospitable Zenetes, when one day two strangers of venerable appearance, attended by a small ret-

inue, arrived at Tahart. They gave themselves out as merchants, and from the simple style in which they travelled, excited no attention. In a little while they sought out Abderahman, and, taking him apart, "Hearken," said they, "Abderahman, of the royal line of Omeya. We are ambassadors, sent on the part of the principal Moslems of Spain, to offer thee, not merely an asylum, for that thou hast already among these brave Zenetes, but an empire! Spain is a prey to distracting factions, and can no longer exist as a dependence upon a throne too remote to watch over its welfare. It needs to be independent of Asia and Africa, and to be under the government of a good prince, who shall reside within it and devote himself entirely to its prosperity; a prince with sufficient title to silence all rival claims and bring the warring parties into unity and peace; and, at the same time, with sufficient ability and virtue to insure the welfare of his dominions. For this purpose the eyes of all the honorable leaders in Spain have been turned to thee as a descendant of the royal line of Omeya, and an offset from the same stock as our holy prophet. They have heard of thy virtues, and of thy admirable constancy under misfortunes; and invite thee to accept the sovereignty of one of the noblest countries in the world. Thou wilt have some difficulties to encounter from hostile men; but thou wilt have on thy side the bravest captains that have signalized themselves in the conquest of the unbelievers."

The ambassadors ceased, and Abderahman re-

mained for a time lost in wonder and admiration. "God is great!" exclaimed he, at length; "there is but one God, who is God, and Mahomet is his prophet! Illustrious ambassadors, you have put new life into my soul, for you have shown me something to live for. In the few years that I have lived, troubles and sorrows have been heaped upon my head, and I have become inured to hardships and alarms. Since it is the wish of the valiant Moslems of Spain, I am willing to become their leader and defender, and devote myself to their cause, be it happy or disastrous."

The ambassadors now cautioned him to be silent as to their errand, and to depart secretly for Spain. "The seaboard of Africa," said they, "swarms with your enemies, and a powerful faction in Spain would intercept you on landing, did they know your name and rank, and the object of your coming."

But Abderahman replied: "I have been cherished in adversity by these brave Zenetes; I have been protected and honored by them when a price was set upon my head, and to harbor me was great peril. How can I keep my good fortune from my benefactors, and desert their hospitable roofs in silence? He is unworthy of friendship who withholds confidence from his friend."

Charmed with the generosity of his feelings, the ambassadors made no opposition to his wishes. The Zenetes proved themselves worthy of his confidence. They hailed with joy the great change in his fortunes. The warriors and the young men

pressed forward to follow and aid them with horse and weapon; "for the honor of a noble house and family," said they, "can be maintained only by lances and horsemen." In a few days he set forth with the ambassadors, at the head of nearly a thousand horsemen, skilled in war, and exercised in the desert, and a large body of infantry, armed with lances. The venerable Xeque, with whom he had resided, blessed him, and shed tears over him at parting, as though he had been his own child; and when the youth passed over the threshold, the house was filled with lamentations.

CHAPTER II.

Landing of Abderahman in Spain. — Condition of the Country.

ABDERAHMAN BEN OMEYA arrived in safety on the coast of Andalusia and landed at Almunecar, or Malaga, with his little band of warlike Zenetes. Spain was at that time in great confusion. Upwards of forty years had elapsed since the Conquest. The civil wars in Syria and Egypt, and occasional revolts in Africa, had caused frequent overflowings of different tribes into Spain, which was a place of common refuge. Hither, too, came the fragments of defeated armies, desperate in fortune, with weapons in their hands. These settled themselves in various parts of the peninsula, which thus became divided between the Arabs of Yemen, the Egyptians, the Syrians, and the Alabdarides. The distractions in its Eastern and African provinces prevented the main government at Damascus from exercising any control over its distant and recently acquired territory in Spain, which soon became broken up into factions and a scene of all kinds of abuses. Every sheik and wali considered the town or province committed to his charge an absolute property, and practiced the most arbitrary extortions. These

excesses at length became insupportable, and at a convocation of the principal leaders it was determined, as a means of ending these dissensions, to unite all the Moslem provinces of the peninsula under one emir, or general governor. Yusuf el Fehri, an ancient man of honorable lineage, being of the tribe of Koreish, and a descendant of Ocba, the conqueror of Africa, was chosen for this station. He began his reign with policy, and endeavored to conciliate all parties. At the head of the Egyptian faction was a veteran warrior, named Samael, to whom Yusuf gave the government of Toledo, and to his son that of Saragossa. At the head of the Alabdarides was Amer ben Amru, Emir of the Seas; his office being suppressed, Yusuf gave him in place thereof the government of the noble city of Seville. Thus he proceeded, distributing honors and commands, and flattered himself that he secured the loyalty and good-will of every one whom he benefited.

Who shall pretend, says the Arabian sage, to content the human heart by benefits, when even the bounties of Allah are ineffectual? In seeking to befriend all parties, Yusuf created for himself inveterate enemies. Amer ben Amru, powerful from his wealth and connections, and proud of his descent from Mosab, the standard-bearer of the prophet in the battle of Beder, was indignant that Samael and his son, with whom he was at deadly feud, should be appointed to such important commands. He demanded one of those posts for himself, and was refused. An insurrection and a civil war was the consequence;

and the country was laid waste with fire and sword. The inhabitants of the villages fled to the cities for refuge; flourishing towns disappeared from the face of the earth, or were reduced to heaps of rubbish.

In these dismal times, say the Arabian chroniclers, the very heavens gave omens of the distress and desolation of the earth. At Cordova two pale and livid suns were seen shedding a baleful light. In the north appeared a flaming scythe, and the heavens were red as blood. These were regarded as presages of direful calamities and bloody wars.

At the time of the landing of Abderahman in Spain, Yusuf had captured Saragossa, in which was Amer ben Amru, with his son and secretary, and loading them with chains and putting them on camels, he set out on his return to Cordova. He had halted one day in a valley called Wadaramla, and was reposing with his family in his tent, while his people and the prisoners made a repast in the open air. The heart of the old emir was lifted up, for he thought there was no one to dispute with him the domination of Spain. In the midst of his exultation some horsemen were seen spurring up the valley, bearing the standard of the Wali Samael.

That officer arrived, covered with dust and exhausted with fatigue. He brought tidings of the arrival of Abderahman, and that the whole seaboard was flocking to his standard. Messenger after messenger arrived confirming the fearful tidings, and adding that this descendant of the

Omeyas had been secretly invited to Spain by Amru and his party.

Yusuf waited not to ascertain the truth of this accusation. In a transport of fury he ordered that Amru, his son, and secretary should be cut to pieces. His orders were instantly executed; and this cruelty, adds the Arabian chronicler, lost him the favor of Allah; for from that time success deserted his standard.

CHAPTER III.

Triumphs of Abderahman. — The Palm-tree which he planted, and the Verses he composed thereupon.—Insurrections.—His Enemies subdued. — Undisputed Sovereign of the Moslems of Spain. — Begins the famous Mosque in Cordova. — His Death.

ABDERAHMAN had indeed been hailed with joy on his landing. The old people hoped to find tranquillity under the sway of one supreme chieftain, descended from their ancient caliphs; the young men were rejoiced to have a youthful warrior to lead them on to victories; and the populace, charmed with his freshness and manly beauty, his majestic yet gracious and affable demeanor, shouted, "Long live Abderahman, Miramamolin of Spain!"

In a few days the youthful sovereign saw himself at the head of more than twenty thousand men, from the neighborhood of Elvira, Almeria, Malaga, Xeres, and Sidonia. Fair Seville threw open its gates at his approach, and celebrated his arrival with public rejoicings. He continued his march into the country, vanquished one of the sons of Yusuf before the gates of Cordova, and obliged him to take refuge within its walls, where he held him in close siege. Hearing, however, of the approach of Yusuf, the father, with a powerful army, he divided his forces, and leaving ten

thousand men to press the siege, he hastened with the other ten to meet the coming foe.

Yusuf had indeed mustered a formidable force, from the east and south of Spain, and accompanied by his veteran general, Samael, came with confident boasting to drive this intruder from the land. His confidence increased on beholding the small army of Abderahman. Turning to Samael, he repeated, with a scornful sneer, a verse from an Arabian poetess, which says: —

"How hard is our lot! We come, a thirsty multitude, and lo! but this cup of water to share among us!"

There was indeed a fearful odds. On the one side were two veteran generals, grown gray in victory, with a mighty host of warriors, seasoned in the wars of Spain. On the other side was a mere youth, scarce attained to manhood, with a hasty levy of half-disciplined troops; but the youth was a prince, flushed with hope, and aspiring after fame and empire, and surrounded by a devoted band of warriors from Africa, whose example infused zeal into the little army.

The encounter took place at daybreak. The impetuous valor of the Zenetes carried everything before it. The cavalry of Yusuf was broken and driven back upon the infantry, and before noon the whole host was put to headlong flight. Yusuf and Samael were born along in the torrent of the fugitives, raging and storming, and making ineffectual efforts to rally them. They were separated widely in the confusion of the flight, one taking refuge in the Algarves, the other in the kingdom

of Murcia. They afterward rallied, reunited their forces, and made another desperate stand near to Almunecar. The battle was obstinate and bloody, but they were again defeated, and driven, with a handful of followers, to take refuge in the rugged mountains adjacent to Elvira.

The spirit of the veteran Samael gave way before these fearful reverses. "In vain, O Yusuf!" said he, "do we contend with the prosperous star of this youthful conqueror; the will of Allah be done! Let us submit to our fate, and sue for favorable terms while we have yet the means of capitulation."

It was a hard trial for the proud spirit of Yusuf, that had once aspired to uncontrolled sway; but he was compelled to capitulate. Abderahman was as generous as brave. He granted the two gray-headed generals the most honorable conditions, and even took the veteran Samael into favor, employing him, as a mark of confidence, to visit the eastern provinces of Spain, and restore them to tranquillity. Yusuf, having delivered up Elvira and Granada, and complied with other articles of his capitulation, was permitted to retire to Murcia, and rejoin his son Muhamad. A general amnesty to all chiefs and soldiers who should yield up their strongholds and lay down their arms completed the triumph of Abderahman, and brought all hearts into obedience. Thus terminated this severe struggle for the domination of Spain; and thus the illustrious family of Omeya, after having been cast down and almost exterminated in the East, took new root, and sprang forth prosperously in the West.

Wherever Abderahman appeared, he was received with rapturous acclamations. As he rode through the cities, the populace rent the air with shouts of joy; the stately palaces were crowded with spectators, eager to gain a sight of his graceful form and beaming countenance; and when they beheld the mingled majesty and benignity of their new monarch, and the sweetness and gentleness of his whole conduct, they extolled him as something more than mortal, — as a beneficent genius, sent for the happiness of Spain.

In the interval of peace which now succeeded, Abderahman occupied himself in promoting the useful and elegant arts, and in introducing into Spain the refinements of the East. Considering the building and ornamenting of cities as among the noblest employments of the tranquil hours of princes, he bestowed great pains upon beautifying the city of Cordova and its environs. He reconstructed banks and dykes to keep the Guadalquivir from overflowing its borders, and on the vast terraces thus formed he planted delightful gardens. In the midst of these he erected a lofty tower, commanding a view of the vast and fruitful valley, enlivened by the windings of the river. In this tower would he pass hours of meditation, gazing on the soft and varied landscape, and inhaling the bland and balmy airs of that delightful region. At such times his thoughts would recur to the past, and the misfortunes of his youth; the massacre of his family would rise to view, mingled with tender recollections of his native country, from which he was exiled. In

these melancholy musings, he would sit with his eyes fixed upon a palm-tree which he had planted in the midst of his garden. It is said to have been the first ever planted in Spain, and to have been the parent stock of all the palm-trees which grace the southern provinces of the peninsula. The heart of Abderahman yearned toward this tree; it was the offspring of his native country, and like him an exile. In one of his moods of tenderness he composed verses upon it, which have since become famous throughout the world. The following is a rude but literal translation: —

"Beauteous palm! thou also wert hither brought a stranger; but thy roots have found a kindly soil, thy head is lifted to the skies, and the sweet airs of Algarve fondle and kiss thy branches.

"Thou hast known, like me, the storms of adverse fortune. Bitter tears wouldst thou shed, couldst thou feel my woes. Repeated griefs have overwhelmed me. With early tears I bedewed the palms on the banks of the Euphrates; but neither tree nor river heeded my sorrows, when driven by cruel fate and the ferocious Abu al Abbas, from the scenes of my childhood and the sweet objects of my affection.

"To thee no remembrance remains of my beloved country; I, unhappy! can never recall it without tears!"

The generosity of Abderahman to his vanquished foe was destined to be abused. The veteran Yusuf, in visiting certain of the cities which he had surrendered, found himself surrounded by zealous partisans, ready to peril life in

his service. The love of command revived in his bosom, and he repented the facility with which he had suffered himself to be persuaded to submission. Flushed with new hopes of success, he caused arms to be secretly collected and deposited in various villages, most zealous in their professions of devotion, and raising a considerable body of troops, seized upon the castle of Almodovar. The rash rebellion was short-lived. At the first appearance of an army sent by Abderahman, and commanded by Abdelmelee, governor of Seville, the villages which had so recently professed loyalty to Yusuf, hastened to declare their attachment to the monarch, and to give up the concealed arms. Almodovar was soon retaken, and Yusuf, driven to the environs of Lorea, was surrounded by the cavalry of Abdelmelee. The veteran endeavored to cut a passage through the enemy, but after fighting with desperate fury, and with a force of arm incredible in one of his age, he fell beneath blows from weapons of all kinds, so that after the battle his body could scarcely be recognized, so numerous were the wounds. His head was cut off and sent to Cordova, where it was placed in an iron cage, over the gate of the city.

The old lion was dead, but his whelps survived. Yusuf had left three sons, who inherited his warlike spirit, and were eager to revenge his death. Collecting a number of the scattered adherents of their house, they surprised and seized upon Toledo during the absence of Temam, its wali or commander. In this old warrior city, built upon a rock, and almost surrounded by the

Tagus, they set up a kind of robber hold, scouring the surrounding country, levying tribute, seizing upon horses, and compelling the peasantry to join their standard. Every day cavalcades of horses and mules, laden with spoil, with flocks of sheep and droves of cattle, came pouring over the bridges on either side of the city, and thronging in at the gates, — the plunder of the surrounding country. Those of the inhabitants who were still loyal to Abderahman dared not lift up their voices, for men of the sword bore sway. At length one day, when the sons of Yusuf, with their choicest troops, were out on a maraud, the watchmen on the towers gave the alarm. A troop of scattered horsemen were spurring wildly toward the gates. The banners of the sons of Yusuf were descried. Two of them spurred into the city, followed by a handful of warriors, covered with confusion and dismay. They had been encountered and defeated by the Wali Temam, and one of the brothers had been slain.

The gates were secured in all haste, and the walls were scarcely manned when Temam appeared before them with his troops, and summoned the city to surrender. A great internal commotion ensued between the loyalists and the insurgents; the latter, however, had weapons in their hands, and prevailed; and for several days, trusting to the strength of their rock-built fortress, they set the wali at defiance. At length some of the loyal inhabitants of Toledo, who knew all its secret and subterraneous passages, some of which, if chroniclers may be believed, have ex-

isted since the days of Hercules, if not of Tubal Cain, introduced Temam, and a chosen band of his warriors, into the very centre of the city, where they suddenly appeared as if by magic. A panic seized upon the insurgents. Some sought safety in submission, some in concealment, some in flight. Casim, one of the sons of Yusuf, escaped in disguise; the youngest, unharmed, was taken, and was sent captive to the king, accompanied by the head of his brother, who had been slain in battle.

When Abderahman beheld the youth laden with chains, he remembered his own sufferings in his early days, and had compassion on him; but, to prevent him from doing further mischief, he imprisoned him in a tower of the wall of Cordova.

In the mean time, Casim, who had escaped, managed to raise another band of warriors. Spain, in all ages a guerilla country, prone to partisan warfare and petty maraud, was at that time infested by bands of licentious troops, who had sprung up in the civil contests; their only object pillage, their only dependence the sword, and ready to flock to any new and desperate standard that promised the greatest license. With a ruffian force thus levied, Casim scoured the country, took Sidonia by storm, and surprised Seville while in a state of unsuspecting security.

Abderahman put himself at the head of his faithful Zenetes, and took the field in person. By the rapidity of his movements the rebels were defeated, Sidonia and Seville speedily retaken,

and Casim was made prisoner. The generosity of Abderahman was again exhibited toward this unfortunate son of Yusuf. He spared his life, and sent him to be confined in a tower at Toledo.

The veteran Samael had taken no part in these insurrections, but had attended faithfully to the affairs intrusted to him by Abderahman. The death of his old friend and colleague Yusuf, however, and the subsequent disasters of his family, filled him with despondency. Fearing the inconstancy of fortune, and the dangers incident to public employ, he entreated the king to be permitted to retire to his house in Seguenza, and indulge a privacy and repose suited to his advanced age. His prayer was granted. The veteran laid by his arms, battered in a thousand conflicts; hung his sword and lance against the wall, and, surrounded by a few friends, gave himself up apparently to the sweets of quiet and unambitious leisure.

Who can count, however, upon the tranquil content of a heart nurtured amid the storms of war and ambition? Under the ashes of this outward humility were glowing the coals of faction. In his seemingly philosophical retirement, Samael was concerting with his friends new treason against Abderahman. His plot was discovered; his house was suddenly surrounded by troops; and he was conveyed to a tower at Toledo, where, in the course of a few months, he died in captivity.

The magnanimity of Abderahman was again put to the proof by a new insurrection at Toledo.

Hixem ben Adra, a relation of Yusuf, seized upon the Alcazar, or citadel, slew several of the royal adherents of the king, liberated Casim from his tower, and, summoning all the banditti of the country, soon mustered a force of ten thousand men. Abderahman was quickly before the walls of Toledo, with the troops of Cordova and his devoted Zenetes. The rebels were brought to terms, and surrendered the city on promise of general pardon, which was extended even to Hixem and Casim. When the chieftains saw Hixem and his principal confederates in the power of Abderahman, they advised him to put them all to death. "A promise given to traitors and rebels," said they, "is not binding when it is to the interest of the state that it should be broken."

"No!" replied Abderahman, "if the safety of my throne were at stake, I would not break my word." So saying, he confirmed the amnesty, and granted Hixem ben Adra a worthless life, to be employed in further treason.

Scarcely had Abderahman returned from this expedition, when a powerful army, sent by the caliph, landed from Africa on the coast of the Algarves. The commander, Aly ben Mogueth, Emir of Cairvan, elevated a rich banner which he had received from the hands of the caliph. Wherever he went, he ordered the caliph of the East to be proclaimed by sound of trumpet, denouncing Abderahman as a usurper, the vagrant member of a family proscribed and execrated in all the mosques of the East.

One of the first to join his standard was Hixem

ben Adra, so recently pardoned by Abderahman. He seized upon the citadel of Toledo, and repairing to the camp of Aly, offered to deliver the city into his hands.

Abderahman, as bold in war as he was gentle in peace, took the field with his wonted promptness; overthrew his enemies with great slaughter; drove some to the sea-coast to regain their ships, and others to the mountains. The body of Aly was found on the field of battle. Abderahman caused the head to be struck off, and conveyed to Cairvan, were it was affixed at night to a column in the public square, with this inscription, — "Thus Abderahman, the descendant of the Omeyas, punishes the rash and arrogant."

Hixem ben Adra escaped from the field of battle, and excited further troubles, but was eventually captured by Abdelmelee, who ordered his head to be struck off on the spot, lest he should again be spared through the wonted clemency of Abderahman.

Notwithstanding these signal triumphs, the reign of Abderahman was disturbed by further insurrections, and by another descent from Africa, but he was victorious over them all; striking the roots of his power deeper and deeper into the land. Under his sway, the government of Spain became more regular and consolidated, and acquired an independence of the empire of the East. The caliph continued to be considered as first pontiff and chief of the religion, but he ceased to have any temporal power over Spain.

Having again an interval of peace, Abderahman

devoted himself to the education of his children. Suleiman, the eldest, he appointed wali, or governor, of Toledo; Abdallah, the second, was intrusted with the command of Merida; but the third son, Hixem, was the delight of his heart, the son of Howara, his favorite sultana whom he loved throughout life with the utmost tenderness. With this youth, who was full of promise, he relaxed from the fatigues of government; joining in his youthful sports amidst the delightful gardens of Cordova, and teaching him the gentle art of falconry, of which the king was so fond that he received the name of the Falcon of Coraixi.

While Abderahman was thus indulging in the gentle propensities of his nature, mischief was secretly at work. Muhamad, the youngest son of Yusuf, had been for many years a prisoner in the tower of Cordova. Being passive and resigned, his keepers relaxed their vigilance, and brought him forth from his dungeon. He went groping about, however, in broad daylight, as if still in the darkness of his tower. His guards watched him narrowly, lest this should be a deception, but were at length convinced that the long absence of light had rendered him blind. They now permitted him to descend frequently to the lower chambers of the tower, and to sleep there occasionally during the heats of summer. They even allowed him to grope his way to the cistern, in quest of water for his ablutions.

A year passed in this way, without anything to excite suspicion. During all this time, however, the blindness of Muhamad was entirely a

deception; and he was concerting a plan of escape, through the aid of some friends of his father, who found means to visit him occasionally. One sultry evening in midsummer the guards had gone to bathe in the Guadalquivir, leaving Muhamad alone, in the lower chambers of the tower. No sooner were they out of sight and hearing, than he hastened to a window of the staircase, leading down to the cistern, lowered himself as far as his arms would reach, and dropped without injury to the ground. Plunging into the Guadalquivir, he swam across to a thick grove on the opposite side, where his friends were waiting to receive him. Here, mounting a horse which they had provided for an event of the kind, he fled across the country, by solitary roads, and made good his escape to the mountains of Jaen.

The guardians of the tower dreaded for some time to make known his flight to Abderahman. When at length it was told to him, he exclaimed, — "All is the work of eternal wisdom; it is intended to teach us that we cannot benefit the wicked without injuring the good. The flight of that blind man will cause much trouble and bloodshed."

His predictions were verified. Muhamad reared the standard of rebellion in the mountains; the seditious and discontented of all kinds hastened to join it, together with soldiers of fortune, or rather wandering banditti, and he had soon six thousand men, well armed, hardy in habits, and desperate in character. His brother Casim also reappeared about the same time, in the mountains

of Ronda, at the head of a daring band, that laid all the neighboring valleys under contribution.

Abderahman summoned his alcaids from their various military posts, to assist in driving the rebels from their mountain fastnesses into the plains. It was a dangerous and protracted toil for the mountains were frightfully wild and rugged. He entered them with a powerful host driving the rebels from height to height, and valley to valley, and harassing them by a galling fire from thousands of cross-bows. At length a decisive battle took place near the river Guadalemar. The rebels were signally defeated; four thousand fell in action; many were drowned in the river and Muhamad, with a few horsemen, escaped to the mountains of the Algarves. Here he was hunted by the alcaids from one desolate retreat to another; his few followers grew tired of sharing the disastrous fortunes of a fated man, one by one deserted him, and he himself deserted the remainder, fearing they might give him up, to purchase their own pardon.

Lonely and disguised, he plunged into the depths of the forests, or lurked in dens and caverns like a famished wolf, often casting back his thoughts with regret to the time of his captivity in the gloomy tower of Cordova. Hunger at length drove him to Alarcon, at the risk of being discovered. Famine and misery, however, had so wasted and changed him, that he was not recognized. He remained nearly a year in Alarcon, unnoticed and unknown, yet constantly tormenting himself with the dread of discovery, and with

groundless fears of the vengeance of Abderahman. Death at length put an end to his wretchedness.

A milder fate attended his brother Casim. Being defeated in the mountains of Murcia, he was conducted in chains to Cordova. On coming into the presence of Abderahman, his once fierce and haughty spirit, broken by distress, gave way; he threw himself on the earth, kissed the dust beneath the feet of the king, and implored his clemency. The benignant heart of Abderahman was filled with melancholy, rather than exultation, at beholding this wreck of the once haughty family of Yusuf a suppliant at his feet, and suing for mere existence. He thought upon the mutability of Fortune, and felt how insecure are all her favors. He raised the unhappy Casim from the earth, ordered his irons to be taken off, and, not content with mere forgiveness, treated him with honor, and gave him possessions in Seville, where he might live in state conformable to the ancient dignity of his family. Won by this great and persevering magnanimity, Casim ever after remained one of the most devoted of his subjects.

All the enemies of Abderahman were at length subdued; he reigned undisputed sovereign of the Moslems of Spain; and so benign was his government, that every one blessed the revival of the illustrious line of Omeya. He was at all times accessible to the humblest of his subjects; the poor man ever found in him a friend, and the oppressed a protector. He improved the administration of justice, established schools for public instruction, encouraged poets and men of

letters, and cultivated the sciences. He built mosques in every city that he visited; inculcated religion by example as well as by precept; and celebrated all the festivals prescribed by the Koran with the utmost magnificence.

As a monument of gratitude to God for the prosperity with which he had been favored, he undertook to erect a mosque in his favorite city of Cordova that should rival in splendor the great mosque of Damascus, and excel the one recently erected in Bagdad by the Abassides, the supplanters of his family.

It is said that he himself furnished the plan for this famous edifice, and even worked on it, with his own hands, one hour in each day, to testify his zeal and humility in the service of God, and to animate his workmen. He did not live to see it completed, but it was finished according to his plans by his son Hixem. When finished, it surpassed the most splendid mosques of the East. It was six hundred feet in length, and two hundred and fifty in breadth. Within were twenty-eight aisles, crossed by nineteen, supported by a thousand and ninety-three columns of marble. There were nineteen portals, covered with plates of bronze, of rare workmanship. The principal portal was covered with plates of gold. On the summit of the grand cupola were three gilt balls, surmounted by a golden pomegranate. At night the mosque was illuminated with four thousand seven hundred lamps, and great sums were expended in amber and aloes, which were burnt as perfumes. The mosque remains to this

day shorn of its ancient splendor, yet still one of the grandest Moslem monuments in Spain.

Finding himself advancing in years, Abderahman assembled in his capital of Cordova the principal governors and commanders of his kingdom, and in presence of them all, with great solemnity, nominated his son Hixem as the successor to the throne. All present made an oath of fealty to Abderahman during his life, and to Hixem after his death. The prince was younger than his brothers, Suleiman and Abdallah; but he was the son of Howara, the tenderly beloved sultana of Abderahman, and her influence, it is said, gained him this preference.

Within a few months afterward Abderahman fell grievously sick at Merida. Finding his end approaching, he summoned Hixem to his bedside. "My son," said he, "the angel of death is hovering over me; treasure up, therefore, in thy heart this dying counsel, which I give through the great love I bear thee. Remember that all empire is from God, who gives and takes it away, according to his pleasure. Since God, through his divine goodness, has given us regal power and authority, let us do his holy will, which is nothing else than to do good to all men, and especially to those committed to our protection. Render equal justice, my son, to the rich and the poor, and never suffer injustice to be done within thy dominion, for it is the road to perdition. Be merciful and benignant to those dependent upon thee. Confide the government of thy cities and provinces to men of worth and experience; punish

without compassion those ministers who oppress thy people with exorbitant exactions. Pay thy troops punctually; teach them to feel a certainty in thy promises; command them with gentleness but firmness, and make them in truth the defenders of the state, not its destroyers. Cultivate unceasingly the affections of thy people; for in their good-will consists the security of the state, in their distrust its peril, in their hatred its certain ruin. Protect the husbandmen, who cultivate the earth and yield us necessary sustenance; never permit their fields and groves and gardens to be disturbed. In a word, act in such wise that thy people may bless thee, and may enjoy, under the shadow of thy wing, a secure and tranquil life. In this consists good government; if thou dost practice it, thou wilt be happy among thy people, and renowned throughout the world."

Having given this excellent counsel, the good King Abderahman blessed his son Hixem, and shortly after died, being but in the sixtieth year of age. He was interred with great pomp; but the highest honors that distinguished his funeral were the tears of real sorrow shed upon his grave. He left behind him a name for valor, justice, and magnanimity, and forever famous as being the founder of the glorious line of the Ommiades in Spain.

CHRONICLE OF FERNAN GONZALEZ,

COUNT OF CASTILE.

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INTRODUCTION.

AT the time of the general wreck of Spain by the sudden tempest of Arab invasion, many of the inhabitants took refuge in the mountains of the Asturias, burying themselves in narrow valleys difficult of access, wherever a constant stream of water afforded a green bosom of pasture-land and scanty fields for cultivation. For mutual protection they gathered together in small villages called castros, or castrellos, with watch-towers and fortresses on impending cliffs, in which they might shelter and defend themselves in case of sudden inroad. Thus arose the kingdom of the Asturias, subject to Pelayo and the kings his successors, who gradually extended their dominions, built towns and cities, and after a time fixed their seat of government at the city of Leon.

An important part of the region over which they bore sway was ancient Cantabria, extending

from the Bay of Biscay to the Duero, and called Castile from the number of castles with which it was studded. They divided it into seigniories, over which they placed civil and military governors called counts — a title said to be derived from the Latin *comes*, a companion, the person enjoying it being admitted to the familiar companionship of the king, entering into his councils in time of peace, and accompanying him to the field in time of war. The title of count was therefore more dignified than that of duke in the time of the Gothic kings.

The power of these counts increased to such a degree that four of them formed a league to declare themselves independent of the crown of Leon. Ordoño II., who was then king, received notice of it, and got them into his power by force, as some assert, but as others maintain, by perfidious artifice. At any rate, they were brought to court, convicted of treason, and publicly beheaded. The Castilians flew to arms to revenge their deaths. Ordoño took the field with a powerful army, but his own death defeated all his plans.

The Castilians now threw off allegiance to the kingdom of Leon, and elected two judges to rule over them — one in a civil, the other in a military capacity. The first who filled those stations were Nuño Rasura and Lain Calvo, two powerful nobles, the former descended from Diego Porcello, a count of Lara; the latter, ancestor of the renowned Cid Campeador.

Nuño Rasura, the civil and political judge, was succeeded by his son Gonzalez Nuño, who mar-

ried Doña Ximena, a daughter of one of the counts of Castile put to death by Ordoña II. From this marriage came Fernan Gonzalez, the subject of the following chronicle.

CHAPTER I.

Installation of Fernan Gonzalez as Count of Castile. His First Campaign against the Moors. — Victory of San Quirce. — How the Count disposed of the Spoils.

THE renowned Fernan Gonzalez, the most complete hero of his time, was born about the year 887. Historians trace his descent to Nuño Belchidez, nephew of the Emperor Charlemagne, and Doña Sula Bella, granddaughter to the Prince Don Sancho, rightful sovereign of Spain, but superseded by Roderick, the last of the Gothic kings.

Fernan Gonzalez was hardily educated among the mountains in a strong place called Maron, in the house of Martin Gonzalez, a gallant and veteran cavalier. From his earliest years he was inured to all kinds of toils and perils, taught to hunt, to hawk, to ride the great horse, to manage sword, lance, and buckler; in a word, he was accomplished in all the noble exercises befitting a cavalier.

His father Gonzalvo Nuñez died in 903, and his elder brother Rodrigo in 904, without issue; and such was the admiration already entertained of Fernan Gonzalez by the hardy mountaineers and old Castilian warriors, that though scarce

seventeen years of age he was unanimously elected to rule over them. His title is said to have been Count, Duke, and Consul, under the seigniory of Alonzo the Great, King of Leon. A cortes, or assemblage of the nobility and chivalry of Castile and of the mountains, met together at the recently built city of Burgos to do honor to his installation. Sebastian, the renowned Bishop of Oca, officiated.

In those stern days of Spain, the situation of a sovereign was not that of silken ease and idle ceremonial. When he put the rich crown upon his head, he encircled it likewise with shining steel. With the sceptre were united the lance and shield, emblems of perpetual war against the enemies of the faith. The cortes took this occasion to pass the following laws for the government of the realm: —

1. Above all things the people should observe the law of God, the canons and statutes of the holy fathers, the liberty and privileges of the Church, and the respect due to its ministers.

2. No person should prosecute another out of Castile at any tribunal of justice or of arms, under pain of being considered a stranger.

3. All Jews and Moors who refused to acknowledge the Christian faith should depart from Castile within two months.

4. That cavaliers of noble blood should treat their tenants and vassals with love and gentleness.

5. That he who slew another, or committed any other grave offense, should make equal measure of atonement.

6. That no one should take the property of another; but, if oppressed by poverty, should come to the count, who ought to be as a father to all.

7. That all should unite and be of one heart, and aid one another in defense of their faith and of their country.

Such were the ordinances of the ancient Cortes of Burgos; brief and simple, and easy to be understood; not, as at the present day, multifarious and perplexed, to the confusion and ruin of clients and the enrichment of lawyers.

Scarce was the installation ended, and while Burgos was yet abandoned to festivity, the young count, with the impatient ardor of youth, caused the trumpets to sound through the streets a call to arms. A captain of the Moorish king of Toledo was ravaging the territory of Castile at the head of seven thousand troops, and against him the youthful count determined to make his first campaign. In the spur of the moment but one hundred horsemen and fifteen hundred foot-soldiers could be collected; but with this slender force the count prepared to take the field. Ruy Velazquez, a valiant cavalier, remonstrated against such rashness, but in vain. "I owe," said the count, "a death to the grave; the debt can never be paid so honorably as in the service of God and my country. Let every one, therefore, address himself heart and hand to this enterprise; for if I come face to face with this Moor, I will most assuredly give him battle." So saying, he knelt before Bishop Sebastian of Salamanca and

craved his benediction. The reverend prelate invoked on his head the blessing and protection of Heaven, for his heart yearned toward him; but when he saw the youthful warrior about to depart, he kindled as it were with a holy martial fire, and ordering his steed to be saddled he sallied forth with him to the wars.

The little army soon came upon traces of the enemy in fields laid waste, and the smoking ruins of villages and hamlets. The count sent out scouts to clamber every height and explore every defile. From the summit of a hill they beheld the Moors encamped in a valley which was covered with the flocks and herds swept from the neighboring country. The camp of the marauders was formidable as to numbers, with various standards floating in the breeze; for in this foray were engaged the Moorish chiefs of Saragossa, Denia, and Seville, together with many valiant Moslems who had crossed the straits from Africa to share in what they considered a holy enterprise. The scouts observed, however, that the most negligent security reigned throughout the camp; some reposing, others feasting and reveling, all evidently considering themselves safe from any attack.

Upon hearing this the count led his men secretly and silently to the assault, and came upon the Moors in the midst of their revelry, before they had time to buckle on their armor. The infidels, however, made a brave though confused resistance; the camp was strewn with their dead; many were taken prisoners, and the rest

began to falter. The count killed their captain-general with his own hand, in single fight, as he was bravely rallying his troops. Upon seeing him fall, the Moors threw down their weapons and fled.

Immense booty was found in the Moorish camp, — partly the rich arms and equipments of the infidel warriors, partly the plunder of the country. An ordinary victor would have merely shared the spoils with his soldiery, but the count was as pious as he was brave, and, moreover, had by his side the venerable Bishop of Salamanca as counselor. Contenting himself, therefore, with distributing one third among his soldiery, he shared the rest with God, devoting a large part to the Church, and to the relief of souls in purgatory — a pious custom, which he ever after observed. He moreover founded a church on the field of battle, dedicated to St. Quirce, on whose festival (the 16th July) this victory was obtained. To this church was subsequently added a monastery where a worthy fraternity of monks were maintained in the odor of sanctity, to perpetuate the memory of this victory. All this was doubtless owing to the providential presence of the good bishop on this occasion; and this is one instance of the great benefit derived from those priests and monks and other purveyors of the Church, who hovered about the Christian camps throughout all these wars with the infidels.

CHAPTER II.

Of the Sally from Burgos and Surprise of the Castle of Lara. — Capitulation of the Town. — Visit to Alfonzo the Great, King of Leon.

COUNT FERNAN GONZALEZ did not remain idle after the victory of San Quirce. There was at this time an old castle, strong but much battered in the wars, which protected a small town, the remains of the once flourishing city of Lara. It was the ancient domain of his family, but was at present in possession of the Moors. In sooth it had repeatedly been taken and retaken; for in those iron days no castle nor fortress remained long under the same masters. One year it was in the hands of the Christians; the next, of the Moors. Some of these castles, with their dependent towns, were sacked, burnt, and demolished; others remained silent and deserted, their original owners fearing to reside in them; and their ruined towers were only tenanted by bats and owls and screaming birds of prey. Lara had lain for a time in ruins after being captured by the Moors, but had been rebuilt by them with diminished grandeur, and they held a strong garrison in the castle, whence they sallied forth occasionally to ravage the lands of the Christians. The Moorish chieftain of

Lara, as has been observed, was among the asso ciated marauders who had been routed in the battle of San Quirce; and the Count Fernan Gonzalez thought this a favorable time to strike for the recovery of his family domain, now that the infidel possessor was weakened by defeat and could receive no succor.

Appointing Rodrigo Velasquez and the Count Don Vela Alvarez to act as governors of Castile during his absence, the count sallied forth from Burgos with a brilliant train of chivalry. Among the distinguished cavaliers who attended him were Martin Gonzalez, Don Gustios Gonzalez, Don Velasco, and Don Lope de Biscaya, which last brought a goodly band of stout Biscayans. The alfarez, or standard-bearer, was Orbita Velasquez, who had distinguished himself in the battle of San Quirce. He bore as a standard a great cross of silver, which shone gloriously in front of the host, and is preserved, even to the present day, in the church of San Pedro de Arlanza. One hundred and fifty noble cavaliers, well armed and mounted, with many esquires and pages of the lance, and three thousand foot-soldiers, all picked men, formed this small but stout-hearted army.

The count led his troops with such caution that they arrived in the neighborhood of Lara without being discovered. It was the vigil of St. John; the country was wrapped in evening shadows, and the count was enabled to approach near to the place to make his observations. He perceived that his force was too inconsiderable to invest the town and fortress. Besides, about two

leagues distant was the gaunt and rock-built castle of Carazo, a presidio or stronghold of the Moors, whence he might be attacked in the rear, should he linger before the fortress. It was evident, therefore, that whatever was to be effected must be done promptly and by sudden surprise. Revolving these things in his mind he put his troops in ambush in a deep ravine where they took their rest, while he kept watch upon the castle; maturing his plans against the morrow. In this way he passed his midsummer's night, the vigil of the blessed St. John.

The festival of St. John is observed as well by Mahometans as Christians. During the night the bonfires blazed on the hill-tops and the sound of music and festivity was heard from within the town. When the rising sun shone along the valley of the Arlanza the Moors in the castle, unsuspicious of any lurking danger, threw open the gates and issued forth to recreate themselves in the green fields and along the banks of the river. When they had proceeded to a considerable distance, and a hill shut them from view, the count with his eager followers issued silently but swiftly from their hiding-place and made directly for the castle. On the way they met with another band of Moors who had likewise come forth for amusement. The count struck the leader to the earth with one blow of his lance; the rest were either slain or taken prisoners; so that not one escaped to give the alarm.

Those of the garrison who had remained in the castle, seeing a Christian force rushing up to the

very walls, hastened to close the gates, but it was too late. The count and his cavaliers burst them open and put every one to the sword who made opposition. Leaving Don Velasco and a number of soldiers to guard the castle, the count hastened with the rest in pursuit of the Moors who were solemnizing the day on the banks of the Arlanza. Some were reclining on the grass, others were amusing themselves with music and the popular dance of the Zambra, while their arms lay scattered among the herbage.

At sight of the Christians, they snatched up their weapons and made a desperate though vain resistance. Within two hours almost all were either slain or captured; a few escaped to the neighboring mountains of Carazo. The town, seeing the castle in the hands of the Christians, and the garrison routed and destroyed, readily capitulated; and the inhabitants were permitted to retain unmolested possession of their houses, on agreeing to pay to the count the same tribute which had been exacted from them by the Moorish king. Don Velasco was left alcaid of the fortress, and the count returned, covered with glory, to his capital of Burgos.

The brilliant victories and hardy deeds of arms with which the youthful Count of Castile had commenced his reign excited the admiration of Alonzo the Great, King of Leon, and he sent missives urging him to appear at his royal court. The count accordingly set forth with a cavalcade of his most approved knights and many of his relatives, sumptuously armed and arrayed and

mounted on steeds richly caparisoned. It was a pageant befitting a young and magnificent chief, in the freshness and pleasance of his years.

The king came out of the city to meet him, attended by all the pomp and grandeur of his court. The count alighted, and approached to kiss the king's hand; but Alfonso alighted also, and embraced him with great affection, and the friendship of these illustrious princes continued without interruption throughout the life of the king.

CHAPTER III.

Expedition against the Fortress of Mugnon. — Desperate Defense of the Moors. — Enterprise against Castro Xeriz.

MANY are the doughty achievements recorded in ancient chronicles of this most valorous cavalier; among others is his expedition, with a chosen band, against the castle of Mugnon, a place of great importance, which stood at no great distance from Burgos. He sallied from his capital in an opposite direction, to delude the Moorish scouts; but making a sudden turn, came upon the fortress by surprise, broke down the gates, and forced his way in at the head of his troops, having nothing but a dagger in his hand, his lance and sword having been broken in the assault. The Moors fought desperately from court to tower, from tower to wall; and when they saw all resistance vain, many threw themselves from the battlements into the ditch rather than be made captives. Leaving a strong garrison in the place, the count returned to Burgos

His next enterprise was against Castro Xeriz, a city with a strong castle, which had been a thorn in the side of Castile — the Moorish garrison often sweeping ... between Burgos and

Leon, carrying off travellers, capturing cattle, and plundering convoys of provisions and merchandise. The count advanced against this place in open day, ravaging the country and announcing his approach by clouds of smoke from the burning habitations of the Moors. Abdallah, the alcaid of the fortress, would have made peace, but the count refused all terms. "God," said he, "has appointed me to rescue his holy inheritance from the power of infidels; nothing is to be negotiated but by the edge of the sword."

Abdallah then made a sally with a chosen band of his cavaliers. They at first careered lightly with their Arabians steeds and launched their Moorish darts, but the Christians closed in the old Gothic style, fighting hand to hand. Abdallah fell by the sword of the count, and his followers fled with loosened reins back to the city. The Christians followed hard upon them, strewing the ground with dead. At the gate of the city they were met by Almondir, the son of Abdallah, who disputed the gateway and the street inch by inch, until the whole place ran with blood. The Moors, driven from the streets, took refuge in the castle, where Almondir inspirited them to a desperate defense, until a stone struck him as he stood on the battlements, and he fell to the earth dead. Having no leader to direct them, the Moors surrendered. When the town was cleared of the dead and order restored, the count divided the spoils — allotting the houses among his followers, and peopling the place with Christians. He gave the command of it to Layn Bermudez, with the

title of count. From him descended an illustrious line of cavaliers termed de Castro, whose male line became extinct in Castile, but continued to flourish in Portugal. The place is said to have been called Castro Xeriz, in consequence of the blood shed in this conflict — xeriz, in the Arabic language signifying bloody. [1]

[1] Sandoval, p. 301.

CHAPTER IV.

How the Count of Castile and the King of Leon make a Triumphant Foray into the Moorish Country. — Capture of Salamanca. — Of the Challenge brought by the Herald, and of the Count's Defiance.

COUNT FERNAN GONZALEZ was restless, daring, and impetuous; he seldom suffered lance to rest on wall or steed in stable, and no Moorish commander could sleep in quiet who held town or tower in his neighborhood. King Alonzo the Great became emulous of sharing in his achievements, and they made a campaign together against the Moors. The count brought a splendid array of Castilian chivalry into the field, together with a host of Montaneses, hardy and vigorous troops from the Asturias, excellent for marauding warfare. The King of Leon brought his veteran bands, seasoned to battle. With their united forces they ravaged the Moorish country, marking their way with havoc and devastation; arrived before Salamanca, they took that city by storm after a brave defense, and gave it up to be sacked by the soldiery. After which such of the Moors as chose to remain in it were suffered to retain their possessions as vassals to the king. Having accomplished this triumphant foray, they returned, each one to his capital.

The Count of Castile did not repose long in his palace. One day a Moorish herald magnificently dressed, rode into the city of Burgos, bringing Fernan Gonzalez a cartel of defiance. It was from a vaunting Moor named Acefali, who had entered the territories of Castile with a powerful force of horse and foot, giving out that he had come to measure strength and prowess with the count in battle. Don Fernan Gonzalez replied to the defiance with weapon in hand at the head of his warriors. A pitched battle ensued, which lasted from early morn until evening twilight. In the course of the fight the count was in imminent peril, his horse being killed under him and himself surrounded, but he was rescued by his cavaliers. After great bloodshed, the Moors were routed and pursued beyond the borders. The spoil gained in this battle was devoutly expended in repairing the churches of Castile and the Montaneses.

CHAPTER V.

A Night Assault upon the Castle of Carazo. — The Moorish Maiden who betrayed the Garrison.

IN those warlike times of Spain every one lived with sword in hand; there was scarcely a commanding cliff or hill-top but had its castle. Moors and Christians regarded each other from rival towers and battlements perched on opposite heights, and were incessantly contending for the dominion of the valleys.

We have seen that Count Fernan Gonzalez had regained possession of the ancient town and fortress of Lara, the domain of his ancestors; but it will be recollected that within two leagues' distance stood the Moorish presidio of Carazo. It was perched like an eagle's nest on the summit of a mountain, and the cragged steepness of its position, and its high and thick walls seemed to render it proof against all assault. The Moors who garrisoned it were fierce marauders, who used to sweep down like birds of prey from their lofty nest, pounce upon the flocks and dwellings of the Christians, make hasty ravages, and bear away their spoils to the mountain-top. There was no living with safety or tranquillity within the scope of their maraudings.

Intelligence of their misdeeds was brought to the count at Burgos. He determined to have that castle of Carazo, whatever might be the cost: for this purpose he called a council of his chosen cavaliers. He did not conceal the peril of the enterprise, from the crag-built situation of the castle, its great strength, and the vigilance and valor of its garrison. Still the Castilian cavaliers offered themselves to carry the fortress or die.

The count sallied secretly from Burgos with a select force, and repaired in the night-time to Lara, that the Moors might have no intimation nor suspicion of his design. In the midst of the next night, the castle gate was quietly opened and they issued forth as silently as possible, pursuing their course in the deep shadows of the valley until they came to the foot of the mountain of Carazo. Here they remained in ambush, and sent forth scouts. As the latter prowled about the day began to dawn, and they heard a female voice singing above them on the side of the mountain. It was a Moorish damsel coming down, with a vessel upon her head. She descended to a fountain which gushed forth beneath a grove of willows, and as she sang she began to fill her vessel with water. The spies issued from their concealment, seized her, and carried her to Count Fernan Gonzalez.

Overcome by terror or touched by conviction, the Moorish damsel threw herself on her knees before the count, declared her wish to turn Christian, and offered, in proof of her sincerity, to put him in a way of gaining possession of the castle.

Being encouraged to proceed, she told him that there was to be a marriage feast that day in the castle, and of course a great deal of revelry, which would put the garrison off its guard. She pointed out a situation where he might lie in ambush with his troops in sight of the tower, and promised when a favorable moment presented for an attack to give a signal with a light.

The count regarded her for a time with a fixed and earnest gaze, but saw no faltering nor change of countenance. The case required bold measures, combined with stratagem; so he confided in her, and permitted her to return to the castle. All day he lay in ambush with his troops, each man his hand upon his weapon to guard against surprise. The distant sound of revelry from the castle, with now and then the clash of cymbals, the bray of trumpets, and a strain of festive music, showed the gayety that reigned within. Night came on; lights gleamed from walls and windows, but none resembling the appointed signal. It was almost midnight, and the count began to fear the Moorish damsel had deceived him, when to his great joy he saw the signal-light gleaming from one of the towers.

He now sallied forth with his men, and all, on foot, clambered up the steep and rugged height, They had almost attained the foot of the towers when they were descried by a sentinel who cried with a loud voice, "The foe! the foe! to arms! to arms!" The count, followed by his hardy cavaliers, rushed forward to the gate, crying, "God and Saint Millan!" The whole castle was

instantly in an uproar. The Moors were bewildered by the sudden surprise and the confusion of a night assault. They fought bravely, but irregularly. The Christians had but one plan and one object. After a hard struggle and great bloodshed, they forced the gate and made themselves masters of the castle.

The count remained several days, fortifying the place and garrisoning it, that it might not fall again into the possession of the Moors. He bestowed magnificent rewards on the Moorish damsel who had thus betrayed her countrymen; she embraced the Christian faith, to which she had just given such a signal proof of devotion, though it is not said whether the count had sufficient confidence in her conversion and her newly moulted piety to permit her to remain in the fortress she had betrayed.

Having completed his arrangements, the count departed on his return, and encountered on the road his mother Doña Nuña Fernandez, who, exulting in his success, had set out to visit him at Carazo. The mother and son had a joyful meeting, and gave the name of Contreras to the place of their encounter.

CHAPTER VI.

Death of Alfonso, King of Leon. — The Moors determined to strike a fresh Blow at the Count, who summons all Castile to his Standard. — Of his Hunt in the Forest while waiting for the Enemy, and of the Hermit that he met with.

ALFONSO THE GREAT was now growing old and infirm, and his queen and sons, taking advantage of his age and feebleness, endeavored by harsh treatment to compel him to relinquish the crown. Count Fernan Gonzalez interceded between them, but in vain; and Alfonso was at length obliged to surrender his crown to his oldest son, Don Garcia. The aged monarch then set out upon a pilgrimage to the shrine of St. Iago; but, falling ill of his mortal malady, sent for the count to come to him to his death-bed at Zamora. The count hastened thither with all zeal and loyalty. He succeeded in effecting a reconciliation between Alfonso and his son Don Garcia in his dying moments, and was with the monarch when he quietly breathed his last. The death of the king gave fresh courage to the Moors, and they thought this a favorable moment to strike a blow at the rising power of the count. Abderahman was at this time king of Cordova and Miramamolin, or sovereign of the Moors in

Spain. He had been enraged at the capture of the castle of Carazo, and the other victories of the count; and now that the latter had no longer the King of Leon to back him, it was thought he might, by a vigorous effort, be completely crushed. Abderahman accordingly assembled at Cordova a great army of Moorish warriors, both those of Spain and Africa, and sent them, under the command of Almanzor, to ravage the country of Count Fernan Gonzalez. This Almanzor was the most valiant Moorish general in Spain, and one on whom Abderahman depended as upon his right hand.

On hearing of the impending danger, Count Fernan Gonzalez summoned all men of Castile capable of bearing arms to repair to his standard at Muñon. His force when assembled was but small, but composed of the bravest chivalry of Castile, any one knight of which he esteemed equal to ten Moors. One of the most eminent of his cavaliers was Don Gonzalo Gustios, of Lara, who brought seven valiant sons to the field — the same afterwards renowned in Spanish story as the seven princes of Lara. With Don Gonzalo came also his wife's brother, Ruy or Rodrigo Velasquez, a cavalier of great prowess.

In the mean time tidings continued to arrive of the great force of the enemy, which was said to cover the country with its tents. The name of the Moorish general, Almanzor, likewise inspired great alarm. One of the count's cavaliers, therefore, Gonzalo Diaz, counseled him not to venture upon an open battle against such fearful

odds; but rather to make a tula, or ravaging inroad into the country of the Moors, by way of compelling them to make a truce. The count, however, rejected his advice. "As to their numbers," said he, "one lion is worth ten sheep, and thirty wolves could kill thirty thousand lambs. As to that Moor, Almanzor, be assured we shall vanquish him, and the greater his renown the greater will be the honor of the victory."

The count now marched his little army to Lara, where he paused to await the movements of the enemy. While his troops were lying there he mounted his horse one day and went forth with a few attendants to hunt in the forests which bordered the river Arlanza. In the course of the chase he roused a monstrous boar and pursued it among rocks and brakes until he became separated from his attendants. Still following the track of the boar, he came to the foot of a rocky precipice, up which the animal mounted by a rugged and narrow path, where the horse could not follow. The count alighted, tied his horse to an oak, and clambered up the path, assisting himself at times with his boar-spear. The path led to a close thicket of cedars, surrounding a small edifice partly built of stone and partly hewn out of the solid rock. The boar had taken refuge within, and had taken his stand behind what appeared to be a mass of stone. The count was about to launch his javelin when he beheld a cross of stone standing on what he now perceived was an altar, and he knew that he was in a holy place. Being as pious as he was brave, the good

count now knelt before the altar and asked pardon of God for the sin he had been on the point of committing; and when he had finished this prayer, he added another for victory over the foe.

While he was yet praying, there entered a venerable monk, Fray Pelayo by name, who, seeing him to be a Christian knight, gave him his benediction. He informed the count that he resided in this hermitage in company with two other monks — Arsenio and Silvano. The count marveled much how they could live there in a country overrun by enemies, and which had for a long time, and but recently, been in the power of the infidels. The hermit replied that in the service of God they were ready to endure all hardships. It is true they suffered much from cold and hunger, being obliged to live chiefly on herbs and roots; but by secret paths and tracks they were in communication with other hermitages scattered throughout the country, so that they were enabled to aid and comfort each other. They could also secretly sustain in the faith the Christians who were held in subjection by the Moors, and afford them places of refuge and concealment in cases of extremity.

The count now opened his heart to the good hermit, revealing his name and rank, and the perils impending over him from the invasion of the infidel. As the day was far spent, Fray Pelayo prevailed upon him to pass the night in the hermitage, setting before him barley bread and such simple fare as his cell afforded.

Early in the morning the count went forth and found the hermit seated beneath a tree on a rock, whence he could look far and wide out of the forest and over the surrounding country. The hermit then accosted him as one whose holy and meditative life and mortifications of the flesh had given to look into the future almost with the eye of prophecy. "Of a truth, my son," said he, "there are many trials and hardships in store for thee; but be of good cheer, thou wilt conquer these Moors, and wilt increase thy power and possessions." He now revealed to the count certain signs and portents which would take place during battle. "When thou shalt see these," said he, "be assured that Heaven is on thy side, and thy victory secure." The count listened with devout attention. "If these things do indeed come to pass," said he, "I will found a church and convent in this place, to be dedicated to St. Peter, the patron saint of this hermitage; and when I die my body shall be interred here." Receiving then the benediction of the holy friar he departed.

CHAPTER VII.

The Battle of the Ford of Cascajares.

WHEN Count Fernan Gonzalez returned to his troops he found them in great alarm at his absence, fearing some evil had befallen him; but he cheered them with an account of his adventure and of the good fortune predicted by the hermit.

It was in the month of May, on the day of the Holy Cross, that the Christian and Moslem armies came in sight of each other. The Moors advanced with a great sound of trumpets, atabals, and cymbals, and their mighty host extended over hill and valley. When they saw how small was the force of the Christians they put up derisive shouts, and rushed forward to surround them.

Don Fernan Gonzalez remained calm and unmoved upon a rising ground, for the hour was at hand when the sign of victory promised by the hermit was to take place. Near by him was a youthful cavalier, Pedro Gonzalez by name, native of La Puente de Hitero, of fiery courage but vainglorious temper. He was cased in shining armor, and mounted on a beautiful horse impatient of spirit as himself, and incessantly foaming and champing on the bit and pawing the

earth. As the Moors drew near, while there was yet a large space between them and the Christians, this fiery cavalier could no longer contain himself, but giving reins to his steed set off headlong to encounter the foe; when suddenly the earth opened, man and horse rushed downward into an abyss, and the earth closed as before.

A cry of horror ran through the Christian ranks, and a panic was like to seize upon them, but Don Fernan Gonzalez rode in front of them, exclaiming, "This is the promised sign of victory. Let us see how Castilians defend their lord, for my standard shall be borne into the thickest of the fight." So saying, he ordered Orbita Fernandez to advance his standard; and when his troops saw the silver cross glittering on high and borne toward the enemy, they shouted, "Castile! Castile!" and rushed forward to the fight. Immediately around the standard fought Don Gonzalo Gustios and his seven sons, and he was, say the old chroniclers, like a lion leading his whelps into the fight. Wherever they fought their way, they might be traced by the bodies of bleeding and expiring infidels. Few particulars of this battle remain on record; but it is said the Moors were as if struck with sudden fear and weakness, and fled in confusion. Almanzor himself escaped by the speed of his horse, attended by a handful of his cavaliers.

In the camp of the Moors was found vast booty in gold and silver, and other precious things, with sumptuous armor and weapons.

When the spoil was divided and the troops were refreshed, Don Fernan Gonzalez went with his cavaliers in pious procession to the hermitage of San Pedro. Here he gave much silver and gold to the worthy Fray Pelayo, to be expended in masses for the souls of the Christian warriors who had fallen in battle, and in prayers for further victories over the infidels; after which he returned in triumph to his capital of Burgos.[1]

[1] It does not appear that Count Fernan Gonzalez kept his promise of founding a church and monastery on the site of the hermitage. The latter edifice remained to after ages. "It stands," says Sandoval, "on a precipice overhanging the river Arlanza, insomuch that it inspires dread to look below. It is extremely ancient; large enough to hold a hundred persons. Within the chapel is an opening like a chasm, leading down to a cavern larger than the church, formed in the solid rock, with a small window which overlooks the river. It was here the Christians used to conceal themselves."

As a corroboration of the adventure of the Count of Castile, Sandoval assures us that in his day the oak still existed to which Don Fernan Gonzalez tied his horse, when he alighted to scramble up the hill in pursuit of the boar. The worthy Fray Agapida, however, needed no corroboration of the kind, swallowing the whole story with the ready credence of a pious monk. The action here recorded was known by the name of the battle of the Ford of Cascajares.

Sandoval gives a different account of the fate of the hermits. He says that Almanzor, in a rage at their prognostics, overthrew their chapel, and, without alighting from his horse, ordered the three monks to be beheaded in his presence. "This martyrdom," he adds, "is represented in an ancient painting of the chapel which still exists."

CHAPTER VIII.

Of the Message sent by the Count to Sancho II., King of Navarre, and the Reply. — Their Encounter in Battle.

THE good Count of Castile was so inspirited by this signal victory over the Moors, and their great general Almanzor, that he determined, now that he had a breathing-spell from infidel warfare, to redress certain grievances sustained from one of his Christian neighbors. This was Don Sancho II., King of Navarre, surnamed Abarca, either from the abarcas or shepherd shoes which he had worn in early life, when brought up in secrecy and indigence, during the overthrow of his country by the Moors, or from making his soldiers wear shoes of the kind in crossing the snowy Pyrenees. It was a name by which the populace delighted to call him.

This prince had recovered all Navarre from the infidels, and even subjected to his crown all Biscay, or Cantabria, and some territory beyond the Pyrenees, on the confines of France. Not content with these acquisitions, he had made occasional inroads into Castile, in consequence of a contest respecting the territories of Najarra and Rioxa, to which he laid claim. These incursions

he repeated whenever he had peace or truce with the Moors.[1]

Count Fernan Gonzalez, having now time, as has been observed, to attend to these matters, sent an ambassador to King Sancho, charged with a courteous but resolute message. "I come, Señor," said the ambassador to the king, "by command of the Count Fernan Gonzalez of Castile, and this is what I am told to say. You have done him much wrong in times past, by leaguing with the infidels and making inroads into his territories while he was absent or engaged in war. If you will amend your ways in this respect, and remedy the past, you will do him much pleasure; but if you refuse, he sends you his defiance."

King Sancho Abarca was lost in astonishment and indignation at receiving such a message from a count of Castile. "Return to the count," said he, "and tell him I will amend nothing; that I marvel at his insolence, and hold him for a madman for daring to defy me. Tell him he has listened to evil counsel, or a few trifling successes against the Moors have turned his brain; but it will be very different when I come to seek him, for there is not town or tower from which I will not drag him forth."[2]

The ambassador returned with this reply, nor did he spare the least of its scorn and bitterness. Upon this the count assembled his cavaliers and

[1] Sandoval. *The Five Bishops.* Mariana, lib. 8, c. 5, p. 367. *Cron. Gen. de España*, part 3, c. 18, fol. 53

[2] *Cron. Gen. de España*, ut supra.

councilors, and represented the case. He exhorted them to stand by him in seeking redress for this insult and injury to their country and their chieftain. "We are not equal in numbers to the enemy, but we are valiant men, united and true to each other, and one hundred good lances, all in the hands of chosen cavaliers, all of one heart and mind, are worth three hundred placed by chance in the hands of men who have no common tie." The cavaliers all assured him they would follow and obey him as loyal subjects of a worthy lord, and would prove their fealty in the day of battle.

A little army of staunch Castilians was soon assembled, the silver cross was again reared on high by the standard-bearer Orbita Velasquez, and the count advanced resolutely a day's journey into the kingdom of Navarre, for his maxim was to strike quickly and sudden. King Sancho wondered at his daring, but hastened to meet him with a greatly superior force. The armies came in sight of each other at a place called the Era de Gollanda.

The count now addressed his men. "The enemy," said he, "are more numerous than we; they are vigorous of body and light of foot, and are dexterous in throwing darts. They will have the advantage if they attack us; but if we attack them and close manfully, we shall get the field of them before they have time to hurl their darts and wound us. For my part, I shall make for the king. If I can but revenge the wrongs of Castile upon his person I care not how soon I die."

As the armies drew near each other the Castilians, true to the orders of their chieftain, put up the war-cry, "Castile! Castile!" and rushing forward, broke through the squadrons of Navarre. Then followed a fight so pitiless and deadly, says an old chronicler, that the strokes of their weapons resounded through the whole country. The count sought King Sancho throughout the whole field; they met and recognized each other by their armorial bearings and devices. They fought with fury, until both fell from their horses as if dead. The Castilians cut their way through the mass of the enemy, and surrounded their fallen chief. Some raised him from the earth while others kept off the foe. At first they thought him dead, and were loud in their lamentations; but when the blood and dust were wiped from his face he revived and told them not to heed him, for his wounds were nothing; but to press on and gain the victory, for he had slain the King of Navarre.

At hearing this they gave a great shout and returned to the fight; but those of Navarre, seized with terror at the fall of their king, turned their backs and fled.

The count then caused the body of the king to be taken from among the slain and to be conducted, honorably attended, to Navarre. Thus fell Sancho Abarca, King of Navarre, and was succeeded by his son Don Garcia, surnamed the Trembler.

CHAPTER IX.

How the Count of Toulouse makes a Campaign against Castile, and how he returns in his Coffin.

WHILE the Count Fernan Gonzalez was yet ill of his wounds in his capital, and when his soldiers had scarce laid by their cuirasses and hung up their shields and lances, there was a fresh alarm of war. The Count of Toulouse and Poictiers, the close friend and ally of King Sancho Abarca, had come from France with a host to his assistance, but finding him defeated and slain, raised his standard to make a campaign, in his revenge, against the Castilians. The Navarrese all gathered round him, and now an army was on foot more powerful than the one which had recently been defeated.

Count Fernan Gonzalez, wounded as he was, summoned his troops to march against this new enemy; but the war-worn Castilians, vexed at being thus called again to arms before they had time to breathe, began to murmur. "This is the life of the very devil," said they, "to go about day and night, without a moment's rest. This lord of ours is assuredly Satan himself, and we are lesser devils in his employ, always busy en-

trapping the souls of men. He has no pity for us, so battered and worn, nor for himself, so badly wounded. It is necessary that some one should talk with him, and turn him from this madness."

Accordingly a hardy cavalier, Nuño Laynez, remonstrated with the count against further fighting until he should be cured of his wounds and his people should have time to repose; for mortal men could not support this kind of life. "Nor is this urged through cowardice," added he, "for your men are ready to fight for and defend you as they would their own souls."

"Well have you spoken, Nuño Laynez," replied the count; "yet for all this I am not minded to defer this fight. A day lost never returns. An opportunity foregone can never be recalled. The warrior who indulges in repose will never leave the memory of great deeds behind him. His name dies when his soul leaves the body. Let us, therefore, make the most of the days and hours allotted us, and crown them with such glorious deeds that the world shall praise us in all future time."

When Nuño Laynez repeated these generous words to the cavaliers, the blood glowed in their veins, and they prepared themselves manfully for the field; nor did the count give them time to cool before he put himself at their head and marched to meet the enemy. He found them drawn up on the opposite side of a river which was swollen and troubled by recent rains. Without hesitation he advanced to ford it, but his troops were galled by flights of darts and arrows

as they crossed, and received with lances on the water's edge; the bodies of many floated down the turbid stream, and many perished on the banks. They made good their crossing, however, and closed with the enemy. The fight was obstinate and the Castilians were hardly pressed, being so inferior in number. Don Fernan Gonzalez galloped along the front of the enemy. "Where is the Count of Toulouse?" cried he; "let him come forth and face me, — me, Fernan Gonzalez of Castile, who defy him to single combat!" The count answered promptly to the defiance. No one from either side presumed to interfere while the two counts encountered, man to man and horse to horse, like honorable and generous cavaliers. They rushed upon each other with the full speed of their horses; the lance of Don Fernan pierced through all the armor and accoutrements of the Count of Toulouse and bore him out of the saddle, and before he touched the earth his soul had already parted from his body. The men of Toulouse, seeing their chief fall dead, fled amain, but were pursued, and three hundred of them taken.[1]

The field being won, Count Fernan Gonzalez alighted and took off the armor of the Count of Toulouse, with his own hands, and wrapped him in a xemete, or Moorish mantle, of great value, which he had gained when he conquered Almanzor. He ordered a coffin to be made, and covered with cloth of gold, and studded with silver nails, and he put therein the body of the count, and deliv-

[1] *Cron. Gen. de España.*

ered it to the captive cavaliers, whom he released and furnished with money for their expenses, making them swear not to leave the body of the count until they had conducted it to Toulouse. So the count, who had come from France in such chivalrous state, at the head of an array of shining warriors, returned in his coffin with a mourning train of vanquished cavaliers, while Count Fernan Gonzalez conducted his victorious troops in triumph back to Burgos.

This signal victory took place in the year of our Redemption 926, in the beginning of the reign of Alfonso the Monk on the throne of Leon and the Asturias.[2]

[2] Mariana, lib. 8, c. 5, p. 367.

CHAPTER X.

How the Count went to receive the Hand of a Princess, and was thrown into a Dungeon. — Of the Stranger that visited him in his Chains, and of the Appeal that he made to the Princess for his Deliverance.

GARCIA II., who had succeeded to the throne of Navarre on the death of his father, was brave of soul, though surnamed El Tembloso, or The Trembler. He was so called because he was observed to tremble on going into battle; but, as has been said of others, it was only the flesh that trembled, foreseeing the dangers into which the spirit would carry it. This king was deeply grieved at the death of his father, slain by Count Fernan Gonzalez, and would have taken vengeance by open warfare, but he was counseled by his mother, the Queen Teresa, to pursue a subtler course. At her instigation overtures were made to the count to settle all the feuds between Navarre and Castile by a firm alliance, and to this end it was proposed that the count should take to wife Doña Sancha, the sister of King Garcia and daughter of King Sancho Abarca. The count accepted gladly the proffered alliance, for he had heard of the great merit and beauty of the princess, and was pleased with so agreeable a mode of putting an end to

all their contests. A conference was accordingly appointed between the count and King Garcia, to take place at Ciruena, each to be attended only by five cavaliers.

The count was faithful to his compact, and appeared at the appointed place with five of the bravest of his cavaliers; but the king arrived with five-and-thirty chosen men, all armed *cap-a-pie*. The count, suspecting treachery, retreated with his cavaliers into a neighboring hermitage, and, barricading the door, defended himself throughout the day until nightfall. Seeing there was no alternative, he at length capitulated and agreed to surrender himself a prisoner, and pay homage to the king, on the latter assuring him, under oath, that his life should be secure. King Garcia the Trembler, having in this wily manner gained possession of the count, threw him in irons and conducted him prisoner to Navarre, where he confined him in a strong castle called Castro Viejo. At his intercession, however, his five cavaliers were released, and carried back to Castile the doleful tidings of his captivity.

Now it came to pass that a brave Norman count, who was performing a pilgrimage to St. Iago of Compostella, heard that the Count Fernan Gonzalez, whose renown had spread far and wide, lay in chains in Castro Viejo. Having a vehement desire to see the man of whom fame had spoken so loudly, he repaired to the castle, and bribed his way to the prison of the count. When he entered and beheld so noble a cavalier in a solitary dungeon and in chains, he was sore

at heart. The count looked up with wonder as this stranger stood before him in pilgrim garb and with sorrowful aspect, but when he learned his name and rank, and the object of his visit, he gave him the right hand of friendship.

The pilgrim count left the castle more enamored than ever of the character of Count Fernan Gonzalez. At a festival of the court he beheld the Princess Sancha, who had served as a lure to draw the good count into the power of his enemies, and he found her of surpassing beauty, and of a gentle and loving demeanor; so he determined to seek an opportunity to speak with her in private, for surely, thought he, in such a bosom must dwell the soft pity of womanhood. Accordingly, one day as the princess was walking in the garden with her ladies, he presented himself before her in his pilgrim's garb, and prayed to speak with her apart, as if on some holy mission. And when they were alone, "How is this, Princess," said he, "that you are doing such great wrong to Heaven, to yourself, and to all Christendom?" The princess started, and said, "What wrong have I done?" Then replied the pilgrim count, "Behold, for thy sake the noblest of cavaliers, the pride of Spain, the flower of chivalry, the hope of Christendom, lies in a dungeon, fettered with galling chains. What lady but would be too happy to be honored with the love of Count Fernan Gonzalez; and thou hast scorned it! How will it tell for thy fame in future times, that thou wast made a snare to capture an honorable knight; that the gentlest,

the bravest, the most generous of cavaliers was inveigled by the love of thee to be thrown into a dungeon? How hast thou reversed the maxims of chivalry! Beauty has ever been the friend of valor; but thou hast been its foe! The fair hands of lovely dames have ever bestowed laurels and rewards on those gallant knights who sought and deserved their loves; thou hast bestowed chains and a dungeon. Behold, the Moors rejoice in his captivity, while all Christians mourn. Thy name will be accursed throughout the land like that of Cava; but shouldst thou have the heroism to set him free, thou wilt be extolled above all Spanish ladies. Hadst thou but seen him as I have done,—alone, abandoned, enchained; yet so noble, so courteous, so heroic in his chains, that kings upon their thrones might envy the majesty of his demeanor. If thou couldst feel love for man, thou shouldst do it for this knight; for I swear to thee on this cross which I bear, that never was there king or emperor in the world so worthy of woman's love." When the pilgrim count had thus spoken, he left the princess to meditate upon his words.

CHAPTER XI.

Of the Meditations of the Princess, and their Result. — Her Flight from the Prison with the Count, and Perils of the Escape. — The Nuptials.

THE Princess Sancha remained for some time in the garden, revolving in her mind all that she had just heard, and tenderness for the Count Fernan Gonzalez began to awaken in her bosom; for nothing so touches the heart of woman as the idea of valor suffering for her sake. The more the princess meditated the more she became enamored. She called to mind all she had heard of the illustrious actions of the count. She thought upon the pictures just drawn of him in prison — so noble, so majestic in his chains. She remembered the parting words of the pilgrim count — "Never was there king nor emperor so worthy of a woman's love." "Alas!" cried she, "was there ever a lady more unfortunate than I? All the love and devotion of this noble cavalier I might have had, and behold it has been made a mockery. Both he and myself have been wronged by the treachery of my brother."

At length the passion of the princess arose to such a height that she determined to deliver the count from the misery of which she had been made

the instrument. So she found means one night to bribe the guards of his prison, and made her way to his dungeon. When the count saw her, he thought it a beautiful vision, or some angel sent from heaven to comfort him, for certainly her beauty surpassed the ordinary loveliness of woman.

"Noble cavalier," said the princess, "this is no time for idle words and ceremonies. Behold before you the Princess Doña Sancha; the word which my brother brake I am here to fulfill. You came to receive my hand, and, instead, you were thrown in chains. I come to yield you that hand, and to deliver you from those chains. Behold, the door of your prison is open, and I am ready to fly with you to the ends of the earth. Swear to me one word, and when you have sworn it, I know your loyalty too well to doubt that you will hold your oath sacred. Swear that if I fly with you, you will treat me with the honor of a knight; that you will make me your wife, and never leave me for any other woman."

The count swore all this on the faith of a Christian cavalier; and well did he feel disposed to keep his oath, for never before had he beheld such glorious beauty.

So the princess led the way, and her authority and her money had conquered the fidelity of the guards, so that they permitted the count to sally forth with her from the prison.

It was a dark night, and they left the great road and climbed a mountain. The count was so fettered by his chains that he moved with difficulty, but the princess helped and sometimes almost

carried him; for what will not delicate woman perform when her love and pity are fully aroused. Thus they toiled on their way until the day dawned, when they hid themselves in the cliffs of the mountain, among rocks and thickets. While thus concealed they beheld an archpriest of the castle, mounted on a mule with a falcon on his fist, hawking about the lower part of the mountain. The count knew him to be a base and malignant man, and watched his movements with great anxiety. He had two hounds beating about the bushes, which at length got upon the traces of the count and princess, and discovering them, set up a violent barking. Alighting from his mule, the archpriest clambered up to where the fugitives were concealed. He knew the count, and saw that he had escaped. "Aha! traitor," cried he, drawing his sword, "think not to escape from the power of the king." The count saw that resistance was in vain, for he was without weapon and in chains, and the archpriest was a powerful man, exceeding broad across the shoulders; he sought, therefore, to win him by fair words, promising that if he would aid him to escape he would give him a city in Castile, for him and his heirs forever. But the archpriest was more violent than ever, and held his sword at the breast of the count to force him back to the castle. Upon this the princess rushed forward, and with tears in her eyes implored him not to deliver the count into the hands of his enemies. But the heart of the priest was inflamed by the beauty of the princess, and thinking her at his mercy, "Gladly," said he,

"will I assist the count to escape, but upon one condition." Then he whispered a proposal which brought a crimson glow of horror and indignation into the cheeks of the princess, and he would have laid his hand upon her, but he was suddenly lifted from the earth by the strong grasp of the count, who bore him to the edge of a precipice and flung him headlong down; and his neck was broken in the fall.

The count then took the mule of the archpriest, his hawk, and his hounds, and after keeping in the secret parts of the mountain all day, he and the princess mounted the mule at night, and pursued their way, by the most rugged and unfrequented passes, toward Castile.

As the day dawned they found themselves in an open plain at the foot of the mountains, and beheld a body of horsemen riding toward them, conducting a car, in which sat a knight in armor, bearing a standard. The princess now gave all up for lost. "These," said she, "are sent by my brother in pursuit of us; how can we escape, for this poor animal has no longer strength nor speed to bear us up the mountains?" Upon this Count Fernan alighted, and drawing the sword of the archpriest, placed himself in a narrow pass. "Do you," said he to the princess, "turn back and hasten to the mountains, and dearly shall it cost him who attempts to follow you." "Not so," replied the princess; "for the love of me hast thou been brought from thine own domain and betrayed into all these dangers and I will abide to share them with thee."

The count would have remonstrated, when to his astonishment he saw, as the car drew near, that the knight seated in it was clad in his own armor, with his own devices, and held his own banner in his hand. "Surely," said he, crossing himself, "this is enchantment;" but on looking still nearer, he recognized among the horsemen Nuño Sandias and Nuño Laynez, two of his most faithful knights. Then his heart leaped for joy. "Fear nothing," cried he to the princess; "behold my standard, and behold my vassals. Those whom you feared as enemies shall kneel at your feet and kiss your hand in homage."

Now so it appears that the tidings of the captivity of the count had spread mourning and consternation throughout Castile, and the cavaliers assembled together to devise means for his deliverance. And certain of them had prepared this effigy of the count, clad in his armor and bearing his banner and devices, and having done homage and sworn fealty to it as they would have done to the count himself, they had placed it in this car and set forth with it as a leader, making a vow, in the spirit of ancient chivalry, never to return to their homes until they should have delivered the count from his captivity.

When the cavaliers recognized the count, they put up shouts of joy, and kissed his hands and the hands of the princess in token of devoted loyalty. And they took off the fetters of the count and placed him in the car and the princess beside him, and returned joyfully to Castile.

Vain would be the attempt to describe the

transports of the multitude as Count Fernan Gonzalez entered his noble capital of Burgos. The Princess Sancha, also, was hailed with blessings wherever she passed, as the deliverer of their lord and the savior of Castile, and shortly afterwards her nuptials with the count were celebrated with feasting and rejoicing and tilts and tournaments, which lasted for many days.

CHAPTER XII.

King Garcia confined in Burgos by the Count. — The Princess intercedes for his Release.

THE rejoicings for the marriage of Count Fernan Gonzalez with the beautiful Princess Sancha were scarcely finished when King Garcia the Trembler came with a powerful army to revenge his various affronts. The count sallied forth to meet him, and a bloody and doubtful battle ensued. The Navarrese at length were routed, and the king was wounded and taken prisoner in single combat by Count Fernan, who brought him to Burgos and put him in close confinement.

The Countess Doña Sancha was now almost as much afflicted at the captivity of her brother as she had been at that of the count, and interceded with her husband for his release. The count, however, retained too strong a recollection of the bad faith of King Garcia and of his own treacherous and harsh imprisonment to be easily moved, and the king was kept in duress for a considerable time. The countess then interested the principal cavaliers in her suit, reminding them of the services she had rendered them in aiding the escape of their lord. Through their united

intercessions the count was induced to relent; so King Garcia the Trembler was released and treated with great honor, and sent back to his dominions with a retinue befitting his rank

CHAPTER XIII.

Of the Expedition against the ancient City of Sylo. — The unwitting Trespass of the Count into a Convent, and his Compunction thereupon.

VOLUMES would it take to follow the Count Fernan Gonzalez in his heroic achievements against the infidels, — achievements which give to sober history almost the air of fable. I forbear to dwell at large upon one of his campaigns, wherein he scoured the Valley of Laguna; passed victoriously along the banks of the Douro, building towers and castles to keep the country in subjection; how he scaled the walls of the castle of Ormaz, being the first to mount, sword in hand; how by the valor of his arm he captured the city of Orma; how he took the town of Sandoval, the origin of the cavaliers of Sandoval, who were anciently called Salvadores; how he made an inroad even to Madrid, then a strongly fortified village, and having taken and sacked it, returned in triumph to Burgos.

But it would be wronging the memory of this great and good cavalier to pass in silence over one of his exploits in which he gave a singular instance of his piety. This was in an expedition

against the ancient city of Sylo. It was not a place of much value in itself, being situated in a cold and sterile country, but it had become a stronghold of the Moors, whence they carried on their warfare. This place the count carried by assault, entering it in full armor, on his steed, overturning and slaying all who opposed him. In the fury of his career he rode into a spacious edifice which he supposed to be a mosque, with the pious intention of slaying every infidel he might find within. On looking round, however, great was his astonishment at beholding images of saints, the blessed cross of our Saviour, and various other sacred objects, which announced a church devoted to the veritable faith. Struck with remorse, he sprang from his horse, threw himself upon his knees, and with many tears implored pardon of God for the sin he had unknowingly committed. While he was yet on his knees, several monks of the order of St. Dominic approached, meagre in looks and squalid in attire, but hailing him with great joy as their deliverer. In sooth this was a convent of San Sebastian, the fraternity of which had remained captives among the Moors, supporting themselves poorly by making baskets, but permitted to continue in the exercise of their religion.

Still filled with pious compunction for the trespass he had made, the count ordered that the shoes should be taken from his horse and nailed upon the door of the church; for never, said he, shall they tread any other ground after having trodden this holy place. From that day, we are told, it

has been the custom to nail the shoes of horses on the portal of that convent — a custom which has extended to many other places.

The worthy Fray Prudencia de Sandoval records a marvelous memento of the expedition of the count against this city, which remained, he says, until his day. Not far from the place, on the road which passes by Lara, is to be seen the print of his horse's hoofs in a solid rock, which has received the impression as though it had been made in softened wax.[1] It is to be presumed that the horse's hoofs had been gifted with miraculous hardness in reward to the count for his pious oblation of the shoes.

[1] Sandoval, p. 313

CHAPTER XIV.

Of the Moorish Host that came up from Cordova, and how the Count repaired to the Hermitage of San Pedro, and prayed for Success against them, and received Assurance of Victory in a Vision. — Battle of Hazinas.

THE worthy Fray Antonio Agapida, from whose manuscripts this memoir is extracted, passes by many of the striking and heroic deeds of the count, which crowd the pages of ancient chroniclers; but the good friar ever is sure to dwell with delight upon any of those miraculous occurrences which took place in Spain in those days, and which showed the marked interposition of Heaven in behalf of the Christian warriors in their battles with the infidels. Such was the renowned battle of Hazinas, which, says Agapida, for its miraculous events is worthy of eternal blazon.

Now so it was that the Moorish king of Cordova had summoned all the faithful, both of Spain and Africa, to assist him in recovering the lands wrested from him by the unbelievers, and especially by Count Fernan Gonzalez in his late victories; and such countless legions of turbaned warriors were assembled that it was said they covered the plains of Andalusia like swarms of locusts.

Hearing of their threatening approach, the count gathered together his forces at Piedrafita, while the Moors encamped in Hazinas. When, however, he beheld the mighty host arrayed against him, his heart for once was troubled with evil forebodings, and calling to mind the cheering prognostications of the friar Pelayo on a like occasion, he resolved to repair again to that holy man for counsel. Leaving his camp, therefore, secretly, he set out, accompanied by two cavaliers, to seek the chapel which he had ordered to be built at the hermitage of San Pedro, on the mountain overhanging the river Arlanza, but when arrived there he heard to his great grief that the worthy friar was dead.

Entering the chapel, however, he knelt down at the altar and prayed for success in the coming fight; humbly representing that he had never, like many of the kings and nobles of Spain, done homage to the infidels and acknowledged them for sovereigns. The count remained a long time at prayer, until sleep gradually stole over him; and as he lay slumbering before the altar the holy Fray Pelayo appeared before him in a vision, clad in garments as white as snow. "Why sleepest thou, Fernan Gonzalez?" said he; "arise, and go forth, and know that thou shalt conquer those Moors. For, inasmuch as thou art a faithful vassal of the Most High, he has commanded the Apostle San Iago and myself, with many angels, to come to thy aid, and we will appear in the battle clad in white armor, with each of us a red cross upon our pennon. Therefore arise, I say, and go herce with a valiant heart."

The count awoke, and while he was yet musing upon the vision he heard a voice saying, "Arise, and get thee hence; why dost thou linger? Separate thy host into three divisions: enter the field of battle by the east, with the smallest division, and I will be with thee; and let the second division enter by the west, and that shall be aided by San Iago; and let the third division enter by the north. Know that I am San Millan who come to thee with this message."

The count departed joyfully from the chapel, and returned to his army; and when he told his troops of this, his second visit to the hermitage, and of the vision he had had, and how the holy friar San Pelayo had again assured him of victory, their hearts were lifted up, and they rejoiced to serve under a leader who had such excellent counselors in war.

In the evening preceding the battle Don Fernan Gonzalez divided his forces as he had been ordered. The first division was composed of two hundred horsemen and six thousand infantry; hardy mountaineers, light of foot and of great valor. In the advance were Don Gustios Gonzalez of Salas, and his seven sons and two nephews, and his brother Ruy Velasquez, and a valiant cavalier named Gonzalo Dias.

The second division was led by Don Lope de Biscaya, with the people of Burueba and Trevino, and Old Castile and Castro and the Asturias. Two hundred horsemen and six thousand infantry.

The third division was led by the count him-

self, and with him went Ruy Cavia, and Nuño Cavia and the Velascos, whom the count that day dubbed knights, and twenty esquires of the count, whom he had likewise knighted. His division consisted of four hundred and fifty horse and fifteen hundred foot; and he told his men that if they should not conquer the Moors on the following day, they should draw off from the battle when he gave the word. Late at night, when all the camp, excepting the sentinels and guards, were buried in sleep, a light suddenly illumined the heavens, and a great serpent was seen in the air, wounded and covered with blood, and vomiting flames, and making a loud hissing that awakened all the soldiers. They rushed out of their tents, and ran hither and thither, running against each other in their affright. Count Fernan Gonzalez was awakened by their outcries, but before he came forth the serpent had disappeared. He rebuked the terrors of his people, representing to them that the Moors were great necromancers, and by their arts could raise devils to their aid; and that some Moorish astrologer had doubtless raised this spectrum to alarm them; but he bade them be of good heart, since they had San Iago on their side, and might set Moor, astrologer, and devil at defiance.

In the first day's fight Don Fernan fought hand to hand with a powerful Moor, who had desired to try his prowess with him. It was an obstinate contest, in which the Moor was slain; but the count so badly wounded that he fell to

the earth, and had not his men surrounded and defended him, he would have been slain or captured. The battle lasted all day long, and Gustios Gonzalez and his kindred warriors showed prodigies of valor. Don Fernan, having had his wounds stanched, remounted his horse and galloped about, giving courage to his men; but he was covered with dust and blood, and so hoarse that he could no longer be heard. The sun went down, the Moors kept on fighting, confiding in their great numbers. The count, seeing the night approaching, ordered the trumpets to be sounded, and, collecting his troops, made one general charge on the Moors, and drove them from the field. He then drew off his men to their tents, where the weary troops found refreshment and repose, though they slept all night upon their arms.

On the second day the count rose before the dawn, and having attended mass like a good Christian, attended next to his horses, like a good cavalier, seeing with his own eyes that they were well fed and groomed, and prepared for the field. The battle this day was obstinate as the day before, with great valor and loss on either side.

On the third day the count led forth his forces at an early hour, raising his silver standard of the cross, and praying devoutly for aid. Then lowering their lances, the Castilians shouted San Iago! San Iago! and rushed to the attack.

Don Gustios Gonzalo de Salas, the leader of one of the divisions, made a lane into the centre

of the Moorish host, dealing death on either side. He was met by a Moorish cavalier of powerful frame. Covering themselves with their shields, they attacked each other with great fury; but the days of Gustios Gonzalo were numbered, and the Moor slew him, and with him fell a nephew of Count Fernan, and many of his principal cavaliers.

Count Fernan Gonzalez encountered the Moor who had just slain his friend. The infidel would have avoided him, having heard that never man escaped alive from a conflict with him; but the count gave him a furious thrust with his lance, which stretched him dead upon the field.

The Moors, however, continued to press the count sorely, and their numbers threatened to overwhelm him. Then he put up a prayer for the aid promised in his vision, and of a sudden the Apostle San Iago appeared, with a great and shining company of angels in white, bearing the device of a red cross, and all rushing upon the Moors. The Moors were dismayed at the sight of this reinforcement to the enemy. The Christians, on the other hand, recovered their forces, knowing the Apostle San Iago to be at hand. They charged the Moors with new vigor, and put them to flight, and pursued them for two days, killing and making captive. They then returned and gathered together the bodies of the Christians who had been slain, and buried them in the chapel of San Pedro of Arlanza and in other hermitages. The bodies of the Moors were piled up and covered with earth, forming a

mound which is still to be seen on the field of battle.

Some have ascribed to the signal worn in this battle by the celestial warriors the origin of the Cross of Calatrava.

CHAPTER XV.

The Count imprisoned by the King of Leon. — The Countess concerts his Escape. — Leon and Castile united by the Marriage of the Prince Ordoño with Urraca, the Daughter of the Count by his first Wife.

NOT long after this most renowned and marvelous battle, a Moorish captain named Aceyfa became a vassal of the Count Don Fernan. Under his protection, and that of a rich and powerful Castilian cavalier named Diego Muñon, he rebuilt Salamanca and Ledesma, and several places on the river Tormes, which had been desolated and deserted in times past.

Ramiro the Second, who was at this time King of Leon, was alarmed at seeing a strong line of Moorish fortresses erected along the borders of his territories, and took the field with an army to drive the Moor Aceyfa from the land. The proud spirit of Count Fernan Gonzalez was aroused at this attack upon his Moorish vassal, which he considered an indignity offered to himself; so being seconded by Don Diego Muñon, he marched forth with his chivalry to protect the Moor. In the present instance he had trusted to his own head, and had neglected to seek advice of saint or hermit; so his army was defeated by

King Ramiro, and himself and Don Diego Muñon taken prisoner. The latter was sent in chains to the castle of Gordon; but the count was carried to Leon, where he was confined in a tower of the wall, which to this day is pointed out as his prison.[1]

All Castile was thrown into grief and consternation by this event, and lamentations were heard throughout the land, as though the count had been dead. The countess, however, did not waste time in idle tears, for she was a lady of most valiant spirit. She forthwith assembled five hundred cavaliers, chosen men of tried loyalty and devotion to the count. They met in the chapel of the palace, and took an oath upon the Holy Evangelists to follow the countess through all difficulties and dangers, and to obey implicitly all her commands for the rescue of their lord. With this band the countess departed secretly at nightfall, and travelled rapidly until morning, when they left the roads, and took to the mountains, lest their march should be discovered. Arrived near to Leon, she halted her band in a thick wood in the mountain of Samosa where she ordered them to remain in secrecy. Then clothing herself as a pilgrim with her staff and pannier, she sent word to King Ramiro that she was on a pilgrimage to San Iago, and entreated that

[1] In the *Cronica General de España*, this imprisonment is said to have been by King Sancho the Fat; but the cautious Agapida goes according to his favorite Sandoval in attributing it to King Ramiro, and in so doing he is supported by the *Chronicle* of Bleda, L. 3, c. 19.

she might have permission to visit her husband in his prison. King Ramiro not merely granted her request, but sallied forth above a league from the city with a great retinue to do her honor. So the countess entered a second time the prison where the count lay in chains, and stood before him as his protecting angel. At sight of him in this miserable and dishonored state, however, the valor of spirit which had hitherto sustained her gave way, and tears flowed from her eyes. The count received her joyfully, and reproached her with her tears; "for it becomes us," said he, "to submit to what is imposed upon us by God."

The countess now sent to entreat the king that while she remained with the count his chains should be taken off. The king again granted her request; and the count was freed from his irons and an excellent bed prepared in his prison.

The countess remained with him all night and concerted his escape. Before it was daylight she gave him her pilgrim's dress and staff, and the count went forth from the chamber disguised as his wife. The porter at the outer portal, thinking it to be the countess, would have waited for orders from the king; but the count, in a feigned voice, entreated not to be detained, lest he should not be able to perform his pilgrimage. The porter, mistrusting no deceit, opened the door. The count issued forth, repaired to a place pointed out by the countess, where the two cavaliers awaited him with a fleet horse. They all sallied quietly forth from the city at the opening of the

gates, until they found themselves clear of the walls, when they put spurs to their horses and made their way to the mountain of Samosa. Here the count was received with shouts of joy by the cavaliers whom the countess had left there in concealment.

As the day advanced the keeper of the prison entered the apartment of Don Fernan, but was astonished to find there the beautiful countess in place of her warrior husband. He conducted her before the king, accusing her of the fraud by which she had effected the escape of the count. King Ramiro was greatly incensed, and he demanded of the countess how she dared to do such an act. "I dared," replied she, "because I saw my husband in misery, and felt it my duty to relieve him; and I dared because I was the daughter of a king, and the wife of a distinguished cavalier; as such I trust to your chivalry to treat me."

The king was charmed with her intrepidity. "Señora," said he, "you have acted well and like a noble lady, and it will redound to your laud and honor." So he commanded that she should be conducted to her husband in a manner befitting a lady of high and noble rank; and the count was overjoyed to receive her in safety, and they returned to their dominions and entered Burgos at the head of their train of cavaliers, amidst the transports and acclamations of their people. And King Ramiro sought the amity of Count Fernan Gonzalez, and proposed that they should unite their houses by some matrimonial alliance which should serve as a bond of mutual

security. The count gladly listened to his proposals. He had a fair daughter named Urraca, by his first wife, who was now arrived at a marriageable age; so it was agreed that nuptials should be solemnized between her and the Prince Ordoña, son of King Ramiro; and all Leon and Castile rejoiced at this union, which promised tranquillity to the land.

CHAPTER XVI.

Moorish Incursion into Castile. — Battle of San Estevan. — Of Pascual Vivas and the Miracle that Befell him. — Death of Ordoño III.

FOR several succeeding years of the career of this most redoubtable cavalier, the most edifying and praiseworthy traces which remain, says Fray Antonio Agapida, are to be found in the archives of various monasteries, consisting of memorials of pious gifts and endowments made by himself and his countess, Doña Sancha.

In the process of time King Ramiro died, and was succeeded by his son Ordoño III., the same who had married Urraca, the daughter of Count Fernan. He was surnamed the Fierce, either from his savage temper or savage aspect. He had a step-brother named Don Sancho, nephew, by the mother's side, of King Garcia of Navarre, surnamed the Trembler. This Don Sancho rose in arms against Ordoño at the very outset of his reign, seeking to deprive him of his crown. He applied for assistance to his uncle Garcia and to Count Fernan Gonzalez, and it is said both favored his pretensions. Nay, the count soon appeared in the field in company with King Garcia the Trembler, in support of Prince Sancho. It may

seem strange that he should take up arms against his own son-in-law; and so it certainly appeared to Ordoño III., for he was so incensed against the count that he repudiated his wife Urraca and sent her back to her father, telling him that since he would not acknowledge him as king, he should not have him for son-in-law.

The kingdom now became a prey to civil wars; the restless part of the subjects of King Ordoño rose in rebellion, and everything was in confusion. King Ordoño succeeded, however, in quelling the rebellion, and defended himself so ably against King Garcia and Count Fernan Gonzalez, that they returned home without effecting their object.

About this time, say the records of Compostello, the sinful dissensions of the Christians brought on them a visible and awful scourge from Heaven. A great flame, or, as it were, a cloud of fire, passed throughout the land, burning towns, destroying men and beasts, and spreading horror and devastation even over the sea. It passed over Zamora, consuming a great part of the place; it scorched Castro Xerez likewise, and Brebiesco and Pan Corvo in its progress, and in Burgos one hundred houses were consumed.

"These," says the worthy Agapida, "were fiery tokens of the displeasure of Heaven at the sinful conduct of the Christians in warring upon each other, instead of joining their arms like brethren in the righteous endeavor to extirpate the vile sect of Mahomet."

While the Christians were thus fighting among themselves, the Moors, taking advantage of their

discord, came with a great army, and made an incursion into Castile as far as Burgos. King Ordoño and Count Fernan Gonzalez, alarmed at the common danger, came to a reconciliation, and took arms together against the Moors; though it does not appear that the king received again his repudiated wife Urraca. These confederate princes gave the Moors a great battle near to San Estevan. "This battle," says Fray Antonio Agapida, "is chiefly memorable for a miracle which occurred there," and which is recorded by the good friar with an unction and perfect credence worthy of a monkish chronicler.

The Christians were incastellated at San Estevan de Gormaz, which is near the banks of the Douro. The Moors had possession of the fortress of Gormaz, about a league further up the river on a lofty and rocky height.

The battle commenced at the dawn of day. Count Fernan Gonzalez, however, before taking the field, repaired with his principal cavaliers to the church, to attend the first morning's mass. Now, at this time, there was in the service of the count a brave cavalier named Pascual Vivas, who was as pious as he was brave, and would pray with as much fervor and obstinacy as he would fight. This cavalier made it a religious rule with himself, or rather had made a solemn vow, that, whenever he entered a church in the morning, he would on no account leave it until all the masses were finished.

On the present occasion the firmness of this brave but pious cavalier was put to a severe proof.

When the first mass was finished, the count and his cavaliers rose and sallied from the church in clanking armor, and soon after the sound of trumpet and quick tramp of steed told that they were off to the encounter. Pascual Vivas, however, remained kneeling all in armor before the altar, waiting, according to custom, until all the masses should be finished. The masses that morning were numerous, and hour after hour passed away; yet still the cavalier remained kneeling all in armor, with weapon in hand, yet so zealous in his devotion that he never turned his head.

All this while the esquire of the cavalier was at the door of the church, holding his war-horse, and the esquire beheld with surprise the count and his warriors depart, while his lord remained in the chapel; and, from the height on which the chapel stood, he could see the Christian host encounter the Moors at the ford of the river, and could hear the distant sound of trumpets and din of battle; and at the sound the war-horse pricked his ears and snuffed the air and pawed the earth, and showed all the eagerness of a noble steed to be among the armed men, but still Pascual Vivas came not out of the chapel. The esquire was wroth, and blushed for his lord, for he thought it was through cowardice and not piety that he remained in the chapel while his comrades were fighting in the field.

At length the masses were finished, and Pascual Vivas was about to sally forth when horsemen came riding up the hill with shouts of victory, for the battle was over and the Moors completely vanquished.

When Pascual Vivas heard this he was so troubled in mind that he dared not leave the chapel nor come into the presence of the count, for he said to himself, "Surely I shall be looked upon as a recreant knight, who have hidden myself in the hour of danger." Shortly, however, came some of his fellow-cavaliers, summoning him to the presence of the count; and as he went with a beating heart, they lauded him for the valor he had displayed and the great services he had rendered, saying that to the prowess of his arm they owed the victory. The good knight, imagining they were scoffing at him, felt still more cast down in spirit, and entered the presence of the count covered with confusion. Here again he was received with praises and caresses, at which he was greatly astonished, but still thought it all done in mockery. When the truth came to be known, however, all present were filled with wonder, for it appeared as if this cavalier had been, at the same moment, in the chapel and in the field; for while he remained on his knees before the altar, with his steed pawing the earth at the door, a warrior exactly resembling him, with the same arms, device, and steed, had appeared in the hottest of the fight, penetrating and overthrowing whole squadrons of Moors; that he had cut his way to the standard of the enemy, killed the standard-bearer, and carried off the banner in triumph; that his pour-point and coat of mail were cut to pieces, and his horse covered with wounds; yet still he fought on, and through his valor chiefly the victory was obtained.

What more moved astonishment was that for every wound received by the warrior and his steed in the field, there appeared marks on the pourpoint and coat of mail and upon the steed of Pascual Vivas, so that he had the semblance of having been in the severest press of the battle.

The matter was now readily explained by the worthy friars who followed the armies in those days, and who were skillful in expounding the miracles daily occurring in those holy wars. A miraculous intervention had been vouchsafed to Pascual Vivas. That his piety in remaining at his prayers might not put him to shame before sinful men, an angel bearing his form and semblance had taken his place in battle, and fought while he prayed.

The matter being thus explained, all present were filled with pious admiration, and Pascual Vivas, if he ceased to be extolled as a warrior, came near being canonized as a saint.[1]

King Ordoño III. did not long survive this battle. Scarce had he arrived at Zamora on his

[1] Exactly the same kind of miracle is recorded as happening in the same place to a cavalier of the name of Don Fernan Antolenez, in the service of the Count Garcia Fernandez. Fray Antonio Agapida has no doubt that the same miracle did actually happen to both cavaliers; "for in those days," says he, "there was such a demand for miracles that the same had frequently to be repeated;" witness the repeated appearance of Santiago in precisely the same manner, to save Christian armies from imminent danger of defeat, and achieve wonderful victories over the infidels, as we find recorded throughout the Spanish chronicles.

way homeward, when he was seized with a mortal malady of which he died. He was succeeded by his brother Don Sancho, the same who had formerly endeavored to dispossess him of his throne.

CHAPTER XVII.

King Sancho the Fat. — Of the Homage he exacted from Count Fernan Gonzalez, and of the strange Bargain that he made with him for the purchase of his Horse and Falcon.

KING SANCHO I., on ascending the throne, held a cortes at Leon, where all the great men of the kingdom and the princes who owed allegiance to him were expected to attend and pay homage. As the court of Leon was excessively tenacious of its claim to sovereignty over Castile, the absence of Count Fernan Gonzalez was noticed with great displeasure by the king, who sent missives to him commanding his attendance. The count being proud of heart, and standing much upon the independence of Castile, was unwilling to kiss the hand of any one in token of vassalage. He was at length induced to stifle his repugnance and repair to the court, but he went in almost regal style and with a splendid retinue, more like a sovereign making a progress through his dominions.

As he approached the city of Leon, King Sancho came forth in great state to receive him, and they met apparently as friends, but there was enmity against each other in their hearts.

The rich and gallant array with which Count Fernan made his entry in Leon was the theme of every tongue; but nothing attracted more notice than a falcon, thoroughly trained, which he carried on his hand, and an Arabian horse of wonderful beauty, which he had gained in his wars with the Moors. King Sancho was seized with a vehement desire to possess this horse and falcon, and offered to purchase them of the count. Don Fernan haughtily declined to enter into traffic; but offered them to the monarch as a gift. The king was equally punctilious in refusing to accept a favor; but as monarchs do not easily forego anything on which they have set their hearts, it became evident to Count Fernan that it was necessary, for the sake of peace, to part with his horse and falcon. To save his dignity, however, he asked a price corresponding to his rank; for it was beneath a cavalier, he said, to sell his things cheap, like a mean man. He demanded, therefore, one thousand marks of silver for the horse and falcon, — to be paid on a stipulated day; if not paid on that day the price to be doubled on the next, and on each day's further delay the price should in like manner be doubled. To these terms the king gladly consented, and the terms were specified in a written agreement, which was duly signed and witnessed. The king thus gained the horse and falcon, but it will be hereinafter shown that this indulgence of his fancy cost him dear.

This eager desire for an Arabian steed appears the more singular in Sancho the First, from

his being so corpulent that he could not sit on horseback. Hence he is commonly known in history by the appellation of King Sancho the Fat. His unwieldy bulk, also, may be one reason why he soon lost the favor of his warrior subjects, who looked upon him as a mere trencherman and bed-presser, and not fitted to command men who lived in the saddle, and had rather fight than either eat or sleep.

King Sancho saw that he might soon have hard fighting to maintain his throne; and how could he figure as a warrior who could not mount on horseback. In his anxiety he repaired to his uncle Garcia, king of Navarre, surnamed the Trembler, who was an exceeding meagre man, and asked counsel of him what he should do to cure himself of this troublesome corpulency Garcia the Trembler was totally at a loss for a recipe, his own leanness being a gift of Nature; he advised him, however, to repair to Abderahman, the Miramamolin of Spain and King of Cordova, with whom he was happily at peace, and consult with him, and seek advice of the Arabian physicians resident at Cordova — the Moors being generally a spare and active people, and the Arabian physicians skillful above all others in the treatment of diseases.

King Sancho the Fat, therefore, sent amicable messages beforehand to the Moorish miramamolin, and followed them as fast as his corpulency would permit; and he was well received by the Moorish sovereign, and remained for a long time

at Cordova, diligently employed in decreasing his rotundity.

While the corpulent king was thus growing leaner, discontent broke out among his subjects at home; and, Count Fernan Gonzalez taking advantage of it, stirred up an insurrection, and placed upon the throne of Leon Ordoño the Fourth, surnamed the Bad, who was a kinsman of the late King Ordoño III., and he moreover gave him his daughter for wife — his daughter Urraca, the repudiated wife of the late king.

If the good Count Fernan Gonzalez supposed he had fortified himself by this alliance, and that his daughter was now fixed for the second time, and more firmly than ever, on the throne of Leon, he was grievously deceived; for Sancho I. returned from Cordova at the head of a powerful host of Moors, and was no longer to be called the Fat, for he had so well succeeded under the regimen prescribed by the miramamolin and his Arabian physicians, that he could vault into the saddle with merely putting his hand upon the pommel.

Ordoño IV. was a man of puny heart; no sooner did he hear of the approach of King Sancho, and of his marvelous leanness and agility, than he was seized with terror, and, abandoning his throne and his twice-repudiated spouse Urraca, he made for the mountains of Asturias, or, as others assert, was overtaken by the Moors and killed with lances.

CHAPTER XVIII.

Further of the Horse and Falcon.

KING SANCHO I., having reëstablished himself on the throne, and recovered the good-will of his subjects by his leanness and horsemanship, sent a stern message to Count Fernan Gonzalez to come to his cortes, or resign his countship. The count was exceedingly indignant at this order, and feared, moreover, that some indignity or injury would be offered him should he repair to Leon. He made the message known to his principal cavaliers, and requested their advice. Most of them were of opinion that he should not go to the cortes. Don Fernan declared, however, that he would not act disloyally in omitting to do that which the counts of Castile had always performed, although he felt that he incurred the risk of death or imprisonment. Leaving his son, Garcia Fernandez, therefore, in charge of his councilors, he departed for Leon with only seven cavaliers.

As he approached the gates of that city, no one came forth to greet him, as had always been the custom. This he considered an evil sign Presenting himself before the king, he would have kissed his hand, but the monarch withheld

it. He charged the count with being vainglorious and disloyal; with having absented himself from the cortes and conspired against his throne; — for all which he should make atonement, and should give hostages or pledges for his good faith before he left the court.

The count in reply accounted for absenting himself from the cortes by the perfidious treatment he had formerly experienced at Leon. As to any grievances the king might have to complain of, he stood ready to redress them, provided the king would make good his own written engagement, signed with his own hand and sealed with his own seal, to pay for the horse and falcon which he had purchased of the count on his former visit to Leon. Three years had now elapsed since the day appointed for the payment, and in the mean time the price had gone on daily doubling, according to stipulation.

They parted mutually indignant; and, after the count had retired to his quarters, the king, piqued to maintain his royal word, summoned his major-domo, and ordered him to take a large amount of treasure and carry it to the Count of Castile in payment of his demand. So the major-domo repaired to the count with a great sack of money to settle with him for the horse and hawk; but when he came to cast up the account, and double it each day that had intervened since the appointed day of payment, the major-domo, though an expert man at figures, was totally confounded, and, returning to the king, assured him that all the money in the world

would not suffice to pay the debt. King Sancho was totally at a loss how to keep his word, and pay off a debt which was more than enough to ruin him. Grievously did he repent his first experience in traffic, and found that it is not safe even for a monarch to trade in horses.

In the mean time the count was suffered to return to Castile; but he did not let the matter rest here; for, being sorely incensed at the indignities he had experienced, he sent missives to King Sancho, urging his demand of payment for the horse or falcon — menacing otherwise to make seizures by way of indemnification. Receiving no satisfactory reply, he made a foray into the kingdom of Leon, and brought off great spoil of sheep and cattle.

King Sancho now saw that the count was too bold and urgent a creditor to be trifled with. In his perplexity he assembled the estates of his kingdom, and consulted them upon this momentous affair. His counselors, like himself, were grievously perplexed between the sanctity of the royal word and the enormity of the debt. After much deliberation they suggested a compromise — the Count Fernan Gonzalez to relinquish the debt, and in lieu thereof to be released from his vassalage.

The count agreed right gladly to this compromise, being thus relieved from all tribute and imposition, and from the necessity of kissing the hand of any man in the world as his sovereign. Thus did King Sancho pay with the sovereignty of

Castile for a horse and falcon, and thus were the Castilians relieved, by a skillful bargain in horse-dealing, from all subjection to the kingdom of Leon.[1]

[1] *Cronica* de Alonzo el Sabio, pt. 3 c. 19.

CHAPTER XIX.

The Last Campaign of Count Fernan. — His Death.

THE good Count Fernan Gonzalez was now well stricken in years. The fire of youth was extinct, the pride and ambition of manhood were over; instead of erecting palaces and lofty castles, he began now to turn his thoughts upon the grave and to build his last earthly habitation, the sepulchre.

Before erecting his own, he had one built of rich and stately workmanship for his first wife, the object of his early love, and had her remains conveyed to it and interred with great solemnity. His own sepulchre, according to ancient promise, was prepared at the chapel and hermitage of San Pedro at Arlanza, where he had first communed with the holy Friar Pelayo. When it was completed, he merely inscribed upon it the word "Obijt," leaving the rest to be supplied by others after his death.

When the Moors perceived that Count Fernan Gonzalez, once so redoubtable in arms, was old and infirm, and given to build tombs instead of castles, they thought it a favorable time to make an inroad into Castile. They passed the border,

therefore, in great numbers, laying everything waste and bearding the old lion in his very den.

The veteran had laid by sword and buckler, and had almost given up the world; but the sound of Moorish drum and trumpet called him back even from the threshold of the sepulchre. Buckling on once more his armor and bestriding his war-steed, he summoned around him his Castilian cavaliers, seasoned like him in a thousand battles, and accompanied by his son Garcia Fernandez, who inherited all the valor of his father, issued forth to meet the foe; followed by the shouts and blessings of the populace, who joyed to see him once more in arms and glowing with his ancient fire.

The Moors were retiring from an extensive ravage, laden with booty and driving before them an immense cavalgada, when they descried a squadron of cavaliers, armed all in steel, emerging from a great cloud of dust, and bearing aloft the silver cross, the well-known standard of Count Fernan Gonzalez. That veteran warrior came on, as usual, leading the way, sword in hand. The very sight of his standard had struck dismay into the enemy; they soon gave way before one of his vigorous charges, nor did he cease to pursue them until they took shelter within the very walls of Cordova. Here he wasted the surrounding country with fire and sword, and after thus braving the Moor in his very capital, returned triumphant to Burgos.

"Such," says Fray Antonio Agapida, "was the last campaign in this life of this most valorous

cavalier;" and now, abandoning all further deeds of mortal enterprise in arms to his son Garcia Fernandez, he addressed all his thoughts, as he said, to prepare for his campaign in the skies. He still talked as a veteran warrior, whose whole life had been passed in arms, but his talk was not of earthly warfare nor of earthly kingdoms. He spoke only of the kingdom of heaven, and what he must do to make a successful inroad and gain an eternal inheritance in that blessed country.

He was equally indefatigable in preparing for his spiritual as for his mortal campaign. Instead, however, of mailed warriors tramping through his courts, and the shrill neigh of steed or clang of trumpet echoing among their walls, there were seen holy priests and barefoot monks passing to and fro, and the halls resounded with the sacred melody of litany and psalm. So pleased was Heaven with the good works of this pious cavalier, and especially with rich donations to churches and monasteries which he made under the guidance of his spiritual counselors, that we are told it was given to him to foresee in vision the day and hour when he should pass from this weary life and enter the mansions of eternal rest.

Knowing that the time approached, he prepared for his end like a good Christian. He wrote to the kings of Leon and Navarre in terms of great humility, craving their pardon for all past injuries and offenses, and entreating them, for the good of Christendom, to live in peace and amity, and common cause for the defense of the faith.

Ten days before the time which Heaven l

appointed for his death he sent for the abbot of the chapel and convent of Arlanza, and bending his aged knees before him, confessed all his sins. This done, as in former times he had shown great state and ceremony in his worldly pageants, so now he arranged his last cavalgada to the grave. He prayed the abbot to return to his monastery and have his sepulchre prepared for his reception, and that the abbots of St. Sebastian and Silos and Quirce, with a train of holy friars, might come at the appointed day for his body; that thus, as he commended his soul to Heaven through the hands of his confessor, he might, through the hands of these pious men, resign his body to the earth.

When the abbot had departed, the count desired to be left alone; and clothing himself in a coarse friar's garb, he remained in fervent prayer for the forgiveness of his sins. As he had been a valiant captain all his life against the enemies of the faith, so was he in death against the enemies of the soul. He died in the full command of all his faculties, making no groans nor contortions, but rendering up his spirit with the calmness of a heroic cavalier.

We are told that when he died voices were heard from heaven in testimony of his sanctity while the tears and lamentations of all Spain proved how much he was valued and beloved on earth. His remains were conveyed, according to his request, to the monastery of St. Pedro de Arlanza by a procession of holy friars with solemn chant and dirge. In the church of that convent they still repose; and two paintings are to be

seen in the convent, — one representing the count valiantly fighting with the Moors, the other conversing with St. Pelayo and St. Millan, as they appeared to him in vision before the battle of Hazinas.

The cross which he used as his standard is still treasured up in the sacristy of the convent. It is of massive silver, two ells in length, with our Saviour sculptured upon it, and above the head, in Gothic letters, I. N. R. I. Below is Adam awaking from the grave, with the words of St. Paul, "Awake, thou who sleepest, and arise from the tomb, for Christ shall give thee life."

This holy cross still has the form at the lower end by which the standard-bearer rested it in the pommel of his saddle.

"Inestimable," adds Fray Antonio Agapida, "are the relics and remains of saints and sainted warriors." In after times, when Fernando the Third, surnamed the Saint, went to the conquest of Seville, he took with him a bone of this thrice-blessed and utterly renowned cavalier, together with his sword and pennon, hoping through their efficacy to succeed in his enterprise, — nor was he disappointed; but what is marvelous to hear, but which we have on the authority of the good Bishop Sandoval, on the day on which King Fernando the Saint entered Seville in triumph, great blows were heard to resound within the sepulchre of the count at Arlanza, as if veritably his bones which remained behind exulted in the victory gained by those which had been carried to the wars. Thus were marvelously fulfilled the

words of the holy psalm, — "**Exaltabant ossa humilitata.**" [1]

Here ends the chronicle of the most valorous and renowned Don Fernan Gonzalez, Count of Castile. *Laus Deo.*

[1] Sandoval, p. 334.

CHRONICLE OF FERNANDO THE SAINT.

CHRONICLE OF FERNANDO THE SAINT.

CHAPTER I.

The Parentage of Fernando. — Queen Berenguela. — The Laras. — Don Alvar conceals the Death of King Henry. — Mission of Queen Berenguela to Alfonso IX. — She renounces the Crown of Castile in favor of her son Fernando.

FERNANDO III., surnamed the Saint, was the son of Alfonso III. King of Leon, and of Berenguela, a princess of Castile; but there were some particulars concerning his parentage which it is necessary clearly to state before entering upon his personal history.

Alfonso III. of Leon, and Alfonso IX. King of Castile, were cousins, but there were dissensions between them. The King of Leon, to strengthen himself, married his cousin, the Princess Theresa, daughter of his uncle, the King of Portugal. By her he had two daughters. The marriage was annulled by Pope Celestine III. on account of their consanguinity, and, on their making resistance, they were excommunicated and the kingdom laid under an interdict. This produced an unwilling separation in 1195. Alfonso III. did not long remain single. Fresh dissensions

having broken out between him and his cousin Alfonso IX. of Castile, they were amicably adjusted by his marrying the Princess Berenguela, daughter of that monarch. This second marriage, which took place about three years after the divorce, came likewise under the ban of the Church, and for the same reason, the near propinquity of the parties. Again the commands of the Pope were resisted, and again the refractory parties were excommunicated and the kingdom laid under an interdict.

The unfortunate king of Leon was the more unwilling to give up the present marriage, as the Queen Berenguela had made him the happy father of several children, one of whom he hoped might one day inherit the two crowns of Leon and Castile.

The intercession and entreaties of the bishops of Castile so far mollified the rigor of the Pope, that a compromise was made; the legitimacy of the children by the present marriage was not to be affected by the divorce of the parents, and Fernando, the eldest, the subject of the present chronicle, was recognized as successor to his father to the throne of Leon. The divorced Queen Berenguela left Fernando in Leon, and returned in 1204 to Castile, to the court of her father, Alfonso III. Here she remained until the death of her father in 1214, who was succeeded by his son, Enrique, or Henry I. The latter being only in his eleventh year, his sister, the ex-Queen Berenguela, was declared regent. She well merited the trust, for she was a woman of great pru-

dence and wisdom, and a resolute and magnanimous spirit.

At this time the house of Lara had risen to great power. There were three brothers of that turbulent and haughty race, Don Alvar Nuñez, Don Fernan Nuñez, and Don Gonzalo Nuñez. The Laras had caused great trouble in the kingdom during the minority of Prince Henry's father, by arrogating to themselves the regency; and they now attempted, in like manner, to get the guardianship of the son, declaring it an office too important and difficult to be intrusted to a woman. Having a powerful and unprincipled party among the nobles, and using great bribery among persons in whom Berenguela confided, they carried their point; and the virtuous Berenguela, to prevent civil commotions, resigned the regency into the hands of Don Alvar Nuñez de Lara, the head of that ambitious house. First, however, she made him kneel and swear that he would conduct himself toward the youthful king, Enrique, as a thorough friend and a loyal vassal, guarding his person from all harm; that he would respect the property of individuals, and undertake nothing of importance without the counsel and consent of Queen Berenguela. Furthermore, that he would guard and respect the hereditary possessions of Queen Berenguela, left to her by her father, and would always serve her as his sovereign, the daughter of his deceased king. All this Don Alvar Nuñez solemnly swore upon the sacred evangelists and the holy cross.

No sooner, however, had he got the young

king in his power, than he showed the ambition, rapacity, and arrogance of his nature. He prevailed upon the young king to make him a count; he induced him to hold cortes without the presence of Queen Berenguela; issuing edicts in the king's name, he banished refractory nobles, giving their offices and lands to his brothers; he levied exactions on rich and poor, and, what is still more flagrant, he extended these exactions to the Church. In vain did Queen Berenguela remonstrate; in vain did the Dean of Toledo thunder forth an excommunication; he scoffed at them both, for in the king's name he persuaded himself he had a tower of strength. He even sent a letter to Queen Berenguela in the name of the young king, demanding of her the castles, towns, and ports which had been left to her by her father. The queen was deeply grieved at this letter, and sent a reply to the king that, when she saw him face to face, she would do with those possessions whatever he should command, as her brother and sovereign.

On receiving this message, the young king was shocked and distressed that such a demand should have been made in his name; but he was young and inexperienced, and could not openly contend with a man of Don Alvar's overbearing character. He wrote secretly to the queen, however, assuring her that the demand had been made without his knowledge, and saying how gladly he would come to her if he could, and be relieved from the thraldom of Don Alvar.

In this way the unfortunate prince was made

an instrument in the hands of this haughty and arrogant nobleman of inflicting all kinds of wrongs and injuries upon his subjects. Don Alvar constantly kept him with him, carrying him from place to place of his dominions, wherever his presence was necessary to effect some new measure of tyranny. He even endeavored to negotiate a marriage between the young king and some neighboring princess, in order to retain an influence over him, but in this he was unsuccessful.

For three years had he maintained this iniquitous sway, until one day in 1217, when the young king was with him at Palencia, and was playing with some youthful companions in the court-yard of the episcopal palace, a tile, either falling from the roof of a tower, or sportively thrown by one of his companions, struck him in the head, and inflicted a wound of which he presently died.

This was a fatal blow to the power of Don Alvar. To secure himself from any sudden revulsion in the popular mind, he determined to conceal the death of the king as long as possible, and gave out that he had retired to the fortress of Tariego, whither he had the body conveyed, as if still living. He continued to issue dispatches from time to time in the name of the king, and made various excuses for his non-appearance in public.

Queen Berenguela soon learned the truth. According to the laws of Castile she was heiress to the crown, but she resolved to transfer it to

her son Fernando, who, being likewise acknowledged successor to the crown of Leon, would unite the two kingdoms under his rule. To effect her purpose she availed herself of the cunning of her enemy, kept secret her knowledge of the death of her brother, and sent two of her confidential cavaliers, Don Lope Diaz de Haro, Señor of Biscay, and Don Gonzalo Ruiz Giron, and Don Alonzo Tellez de Meneses, to her late husband, Alfonso IX., King of Leon, who, with her son Fernando, was then at Toro, entreating him to send the latter to her to protect her from the tyranny of Don Alvar. The prudent mother, however, forbore to let King Alfonso know of her brother's death, lest it might awaken in him ambitious thoughts about the Castilian crown.

This mission being sent, she departed with the cavaliers of her party for Palencia. The death of the King Enrique being noised about, she was honored as Queen of Castile, and Don Tello, the bishop, came forth in procession to receive her. The next day she proceeded to the castle of Duenas, and, on its making some show of resistance, took it by force.

The cavaliers who were with the queen endeavored to effect a reconciliation between her and Don Alvar, seeing that the latter had powerful connections, and through his partisans and retainers held possession of the principal towns and fortresses; that haughty nobleman, however, would listen to no proposals unless the Prince Fernando was given into his guardianship, as had been the Prince Enrique.

In the mean time the request of Queen Berenguela had been granted by her late husband, the King of Leon, and her son Fernando hastened to meet her. The meeting took place at the castle of Otiella, and happy was the anxious mother once more to embrace her son. At her command the cavaliers in her train elevated him on the trunk of an elm-tree for a throne, and hailed him king with great acclamations.

They now proceeded to Valladolid, which at that time was a great and wealthy town. Here the nobility and chivalry of Estremadura and other parts hastened to pay homage to the queen. A stage was erected in the market-place, where the assembled states acknowledged her for queen and swore fealty to her. She immediately, in presence of her nobles, prelates, and people, renounced the crown in favor of her son. The air rang with the shouts of "Long live Fernando, King of Castile!" The bishops and clergy then conducted the king in state to the church. This was on the 31st of August, 1217, and about three months from the death of King Enrique.

Fernando was at this time about eighteen years of age, an accomplished cavalier, having been instructed in everything befitting a prince and a warrior

CHAPTER II.

King Alfonso of Leon ravages Castile. — Captivity of Don Alvar. — Death of the Laras.

KING ALFONSO of Leon was exceedingly exasperated at the furtive manner in which his son Fernando had left him, without informing him of King Henry's death. He considered, and perhaps with reason, the transfer of the crown of Castile by Berenguela to her son, as a manœuvre to evade any rights or claims which he, King Alfonso, might have over her, notwithstanding their divorce; and he believed that both mother and son had conspired to deceive and outwit him; and, what was especially provoking, they had succeeded. It was natural for King Alfonso to have become by this time exceedingly irritable and sensitive; he had been repeatedly thwarted in his dearest concerns; excommunicated out of two wives by the Pope, and now, as he conceived, cajoled out of a kingdom.

In his wrath he flew to arms, — a prompt and customary recourse of kings in those days when they had no will to consult but their own; and notwithstanding the earnest expostulations and

entreaties of holy men, he entered Castile with an army, ravaging the legitimate inheritance of his son, as if it had been the territory of an enemy. He was seconded in his outrages by Count Alvar Nuñez de Lara and his two bellicose brothers, who hoped still to retain power by rallying under his standard.

There were at this time full two thousand cavaliers with the youthful king, resolute men, well armed and well appointed, and they urged him to lead them against the King of Leon. Queen Berenguela, however, interposed and declared her son should never be guilty of the impiety of taking up arms against his father. By her advice King Fernando sent an embassy to his father, expostulating with him, and telling him that he ought to be thankful to God that Castile was in the hands of a son disposed at all times to honor and defend him, instead of a stranger who might prove a dangerous foe.

King Alfonso, however, was not so to be appeased. By the ambassadors he sent proposals to Queen Berenguela that they reënter into wedlock, for which he would procure a dispensation from the Pope; they would then be jointly sovereigns of both Castile and Leon, and the Prince Fernando, their son, should inherit both crowns. But the virtuous Berenguela recoiled from this proposal of a second nuptials. "God forbid," replied she, "that I should return to a sinful marriage; and as to the crown of Castile, it now belongs to my son, to whom I have given it with the sanction of God and the good men of this realm."

King Alfonso was more enraged than ever by this reply, and, being incited and aided by Count Alvar and his faction, he resumed his ravages, laying waste the country and burning the villages. He would have attacked Duenas, but found that place strongly garrisoned by Diego Lopez de Haro and Ruy Diaz de los Cameros; he next marched upon Burgos, but that place was equally well garrisoned by Lope Diez de Faro and other stout Castilian cavaliers; so perceiving his son to be more firmly seated upon the throne than he had imagined, and that all his own menaces and ravages were unavailing, he returned deeply chagrined to his kingdom.

King Fernando, in obedience to the dictates of his mother as well as of his own heart, abstained from any acts of retaliation on his father; but he turned his arms against Muñon and Lerma and Lara, and other places which either belonged to, or held out for, Count Alvar, and, having subdued them, proceeded to Burgos, the capital of his kingdom, where he was received by the bishop and clergy with great solemnity, and whither the nobles and chivalry from all parts of Castile hastened to rally round his throne. The turbulent Count Alvar Nuñez de Lara and his brothers retaining other fortresses too strong to be easily taken, refused all allegiance, and made ravaging excursions over the country. The prudent and provident Berenguela, therefore, while at Burgos, seeing that the troubles and contentions of the kingdom would cause great expense and prevent much revenue,

gathered together all her jewels of gold and silver and precious stones, and all her plate and rich silks, and other precious things, and caused them to be sold, and gave the money to her son to defray the cost of these civil wars.

King Fernando and his mother departed shortly afterwards for Palencia; on their way they had to pass by Herrera, which at that time was the stronghold of Count Alvar. When the king came in sight, Count Fernan Nuñez, with his battalions, was on the banks of the river, but drew within the walls. As the king had to pass close by with his retinue, he ordered his troops to be put in good order and gave it in charge to Alonzo Tellez and Suer Tellez and Alvar Ruyz to protect the flanks.

As the royal troops drew near, Count Alvar, leaving his people in the town, sallied forth with a few cavaliers to regard the army as it passed. Affecting great contempt for the youthful king and his cavaliers, he stood drawn up on a rising ground with his attendants, looking down upon the troops with scornful aspect, and rejecting all advice to retire into the town.

As the king and his immediate escort came nigh, their attention was attracted to this little body of proud warriors drawn up upon a bank and regarding them so loftily; and Alonzo Tellez and Suer Tellez looking more closely, recognized Don Alvar, and putting spurs to their horses, dashed up the bank, followed by several cavaliers. Don Alvar repented of his vain confidence too late, and seeing great numbers urging toward him, turned his reins and retreated toward the town. Still his

stomach was too high for absolute flight, and the others, who spurred after him at full speed, overtook him. Throwing himself from his horse, he covered himself with his shield and prepared for defense. Alonzo Tellez, however, called to his men not to kill the count, but to take him prisoner. He was accordingly captured, with several of his followers, and borne off to the king and queen. The count had everything to apprehend from their vengeance for his misdeeds. They used no personal harshness, however, but demanded from him that he should surrender all the castles and strong places held by the retainers and partisans of his brothers and himself, that he should furnish one hundred horsemen to aid in their recovery, and should remain a prisoner until those places were all in the possession of the crown.

Captivity broke the haughty spirit of Don Alvar. He agreed to those conditions, and until they should be fulfilled was consigned to the charge of Gonsalvo Ruyz Giron, and confined in the castle of Valladolid. The places were delivered up in the course of a few months, and thus King Fernando became strongly possessed of his kingdom.

Stripped of power, state, and possessions, Count Alvar and his brothers, after an ineffectual attempt to rouse the King of Leon to another campaign against his son, became savage and desperate, and made predatory excursions, pillaging the country, until Count Alvar fell mortally ill of hydropsy. Struck with remorse and melancholy, he repaired to Toro and entered the chivalrous order of

Santiago, that he might gain the indulgences granted by the Pope to those who die in that order, and hoping, says an ancient chronicler, to oblige God, as it were, by that religious ceremony, to pardon his sins.[1] His illness endured seven months, and he was reduced to such poverty that at his death there was not money enough left by him to convey his body to Ucles, where he had requested to be buried, nor to pay for tapers for his funeral. When Queen Berenguela heard this, she ordered that the funeral should be honorably performed at her own expense, and sent a cloth of gold to cover the bier.[2]

The brother of Count Alvar, Don Fernando, abandoned his country in despair and went to Marocco, where he was well received by the miramamolin, and had lands and revenues assigned to him. He became a great favorite among the Moors, to whom he used to recount his deeds in the civil wars of Castile. At length he fell dangerously ill, and caused himself to be taken to a suburb inhabited by Christians. There happened to be there at that time one Don Gonsalvo, a knight of the order of the Hospital of St. John de Acre, and who had been in the service of Pope Innocent III. Don Fernando, finding his end approaching, entreated of the knight his religious habit, that he might die in it. His request was granted, and thus Count Fernando died in the habit of a Knight Hospitaliere of St. John de Acre, in Elbora, a suburb of Marocco. His

[1] *Cronica Gotica*, por Don Alonzo Nuñez de Castro, p. 17.
[2] *Cronica General de España*, pt. 3, p. 370.

body was afterwards brought to Spain, and interred in a town on the banks of the Pisuerga, in which repose likewise the remains of his wife and children.

The Count Gonsalvo Nuñez de Lara, the third of these brothers, also took refuge among the Moors. He was seized with violent disease in the city of Baeza, where he died. His body was conveyed to Campos a Zalmos, which appertained to the Friars of the Temple, where the holy fraternity gave it the rites of sepulture with all due honor. Such was the end of these three brothers of the once proud and powerful house of Lara, whose disloyal deeds had harassed their country and brought ruin upon themselves.

CHAPTER III.

Marriage of King Fernando. — Campaign against the Moors. — Aben Mohamed, King of Baeza, declares himself the Vassal of King Fernando. — They march to Jaen. — Burning of the Tower. — Fernando commences the Building of the Cathedral at Toledo.

KING FERNANDO, aided by the sage counsels of his mother, reigned for some time in peace and quietness, administering his affairs with equity and justice. The good Queen Berenguela now began to cast about her eyes in search of a suitable alliance for her son, and had many consultations with the Bishop Maurice of Burgos, and other ghostly counselors, thereupon. They at length agreed upon the Princess Beatrix, daughter of the late Philip, Emperor of Germany, and the Bishop Maurice and Padre Fray Pedro de Arlanza were sent as envoys to the Emperor Frederick II., cousin of the princess, to negotiate the terms. An arrangement was happily effected, and the princess set out for Spain. In passing through France she was courteously entertained at Paris by King Philip, who made her rich presents. On the borders of Castile she was met at Vittoria by the Queen Berenguela, with a great train of prelates, monks, and masters of the religious orders,

and of abbesses and nuns, together with a glorious train of chivalry. In this state she was conducted to Burgos, where the king and all his court came forth to receive her, and their nuptials were celebrated with great pomp and rejoicing.

King Fernando lived happily with his fair Queen Beatrix, and his kingdom remained in peace; but by degrees he became impatient of quiet, and anxious to make war upon the Moors. Perhaps he felt called upon to make some signal essay in arms at present, having, the day before his nuptials, been armed a knight in the monastery of Las Huelgos, and in those iron days knighthood was not a matter of mere parade and ceremony, but called for acts of valor and proofs of stern endurance.

The discreet Berenguela endeavored to dissuade her son from taking the field, considering him not of sufficient age. In all things else he was ever obedient to her counsels, and even to her inclinations, but it was in vain that she endeavored to persuade him from making war upon the infidels. "God," would he say, "had put into his hands not merely a sceptre to govern, but a sword to avenge his country."

It was fortunate for the good cause, moreover, add the Spanish chroniclers, that while the queen-mother was endeavoring to throw a damper on the kindling fire of her son, a worthy prelate was at hand to stir it up into a blaze. This was the illustrious historian Rodrigo, Archbishop of Toledo, who now preached a crusade against the Moors, promising like indulgences with those

granted to the warriors for the Holy Sepulchre. The consequence was a great assemblage of troops from all parts at Toledo.

King Fernando was prevented for a time from taking the field in person, but sent in advance Don Lope Diaz de Haro and Ruy Gonsalvo de Giron and Alonzo Tellez de Meneses, with five hundred cavaliers well armed and mounted. The very sight of them effected a conquest over Aben Mohamed, the Moorish king of Baeza, insomuch that he sent an embassy to King Fernando, declaring himself his vassal.

When King Fernando afterwards took the field, he was joined by this Moorish ally at the Navas or plains of Tolosa; who was in company with him when the king marched to Jaen, to the foot of a tower, and set fire to it, whereupon those Moors who remained in the tower were burned to death, and those who leaped from the walls were received on the points of lances.

Notwithstanding the burnt-offering of this tower, Heaven did not smile upon the attempt of King Fernando to reduce the city of Jaen. He was obliged to abandon the siege, but consoled himself by laying waste the country. He was more successful elsewhere. He carried the strong town of Priego by assault, and gave the garrison their lives on condition of yielding up all their property, and paying, moreover, eighty thousand maravedis of silver. For the payment of this sum they were obliged to give as hostages fifty-five damsels of great beauty, and fifty cavaliers of rank, besides nine hundred of the common

people. The king divided his hostages among his bravest cavaliers and the religious orders; but his vassal, the Moorish king of Baeza, obtained the charge of the Moorish damsels.

The king then attacked Loxa, and his men scaled the walls and burnt the gates, and made themselves masters of the place. He then led his army into the Vega of Granada, the inhabitants of which submitted to become his vassals, and gave up all the Christian captives in that city, amounting to thirteen hundred.

Aben Mohamed, king of Baeza, then delivered to King Fernando the towers of Martos and Andujar, and the king gave them to Don Alvar Perez de Castro, and placed with him Don Gonzalo Ybañez, Master of Calatrava, and Tello Alonzo Meneses, son of Don Alonzo Tellez, and other stout cavaliers, fitted to maintain frontier posts. These arrangements being made, and having ransacked every mountain and valley, and taken many other places not herein specified, King Fernando returned in triumph to Toledo, where he was joyfully received by his mother Berenguela and his wife Beatrix.

Clerical historians do not fail to record with infinite satisfaction a signal instance of the devout and zealous spirit which King Fernando had derived from his constant communion with the reverend fathers of the Church. As the king was one day walking with his ghostly adviser the archbishop, in the principal church of Toledo, which was built in the Moresco fashion, having been a mosque of the infidels, it occurred, or

more probably was suggested to him, that, since God had aided him to increase his kingdom, and had given him such victories over the enemies of his holy faith, it became him to rebuild his holy temple, which was ancient and falling to decay, and to adorn it richly with the spoils taken from the Moors. The thought was promptly carried into effect. The king and the archbishop laid the first stone with great solemnity, and in the fullness of time accomplished that mighty cathedral of Toledo, which remains the wonder and admiration of after ages.

CHAPTER IV.

Assassination of Aben Mohamed. — His Head carried as a Present to Abullale, the Moorish King of Seville.—Advance of the Christians into Andalusia. — Abullale purchases a Truce.

THE worthy Fray Antonio Agapida records various other victories and achievements of King Fernando in a subsequent campaign against the Moors of Andalusia; in the course of which his camp was abundantly supplied with grain by his vassal Aben Mohamed, the Moorish king of Baeza. The assistance rendered by that Moslem monarch to the Christian forces in their battles against those of his own race and his own faith, did not meet with the reward it merited. "Doubtless," says Antonio Agapida, "because he halted half way in the right path, and did not turn thorough renegado." It appears that his friendship for the Christians gave great disgust to his subjects, and some of them rose upon him, while he was sojourning in the city of Cordova, and sought to destroy him. Aben Mohamed fled by a gate leading to the gardens, to take shelter in the tower of Almodovar; but the assassins overtook him, and slew him on a hill near the tower. They then cut off his head and carried it as a present to Abullale, the Moorish

king of Seville, expecting to be munificently rewarded; but that monarch gave command that their heads should be struck off and their bodies thrown to the dogs, as traitors to their liege lords.[1]

King Fernando was grieved when he heard of the assassination of his vassal, and feared the death of Aben Mohamed might lead to a rising of the Moors. He sent notice to Andujar, to Don Alvar Perez de Castro and Alonzo Tellez de Meneses, to be on their guard; but the Moors, fearing punishment for some rebellious movements, abandoned the town, and it fell into the hands of the king. The Moors of Martos did the like. The Alcazar of Baeza yielded also to the king, who placed in it Don Lope Diaz de Haro with five hundred men.

Abullale, the Moorish sovereign of Seville, was alarmed at seeing the advances which the Christians were making in Andalusia; and attempted to wrest from their hands these newly acquired places. He marched upon Martos, which was not strongly walled. The Countess Doña Yrenia, wife to Don Alvar Perez de Castro, was in this place, and her husband was absent. Don Tello Alonzo, with a Spanish force, hastened to her assistance. Finding the town closely invested, he formed his men into a troop, and endeavored to cut his way through the enemy. A rude conflict ensued, the cavaliers fought their way forward, and Christian and Moor arrived pell-mell at the gate of the town. Here the press was excessive. Fernan Gomez de Pudiello, a stout cav

[1] *Cron. Gen. de España*, pt. 4, fol. 373.

alier, who bore the pennon of Don Tello Alonzo, was slain, and the same fate would have befallen Don Tello himself, but that a company of esquires sallied from the town to his rescue.

King Abullale now encircled the town, and got possession of the Peña, or rock, which commands it, killing two hundred Christians who defended it.

Provisions began to fail the besieged, and they were reduced to slay their horses for food, and even to eat the hides. Don Gonsalvo Ybañez, master of Calatrava, who was in Baeza, hearing of the extremity of the place, came suddenly with seventy men and effected an entrance. The augmentation of the garrison only served to increase the famine, without being sufficient in force to raise the siege. At length word was brought to Don Alvar Perez de Castro, who was with the king at Guadalaxara, of the imminent danger to which his wife was exposed. He instantly set off for her relief, accompanied by several cavaliers of note, and a strong force. They succeeded in getting into Martos, recovered the Peña, or rock, and made such vigorous defense that Abullale abandoned the siege in despair. In the following year King Fernando led his host to take revenge upon this Moorish king of Seville; but the latter purchased a truce for one year with three hundred maravedis of silver.[1]

[1] *Cron Gen. de España*, pt. 4, c. ii.

CHAPTER V.

Aben Hud. — Abullale purchases another Year's Truce. — Fernando hears of the Death of his Father, the King of Leon, while pressing the Siege of Jaen. — He becomes Sovereign of the Two Kingdoms of Leon and Castile.

ABOUT this time a valiant sheik, named Aben Abdallar Mohammed ben Hud, but commonly called Aben Hud, was effecting a great revolution in Moorish affairs. He was of the lineage of Aben Alfange, and bitterly opposed to the sect of Almohades, who for a long time had exercised a tyrannical sway. Stirring up the Moors of Murcia to rise upon their oppressors, he put himself at their head, massacred all the Almohades that fell into his hands, and made himself sheik or king of that region. He purified the mosques with water, after the manner in which Christians purify their churches, as though they had been defiled by the Almohades. Aben Hud acquired a name among those of his religion for justice and good faith as well as valor; and after some opposition, gained sway over all Andalusia. This brought him in collision with King Fernando . . .

☞ (Something is wanting here.) [1]

[1] The hiatus, here noted by the author, has evidently arisen from the loss of a leaf of his manuscript. The printed

laying waste fields of grain. The Moorish sovereign of Seville purchased another year's truce of him for three hundred thousand maravedis of silver. Aben Hud, on the other hand, collected a great force and marched to oppose him, but did not dare to give him battle. He went, therefore, upon Merida, and fought with King Alfonso of Leon, father of King Fernando, where, however, he met with complete discomfiture.

On the following year King Fernando repeated his invasion of Andalusia, and was pressing the siege of the city of Jaen, which he assailed by means of engines discharging stones, when a courier arrived in all speed from his mother, informing him that his father Alfonso was dead, and urging him to proceed instantly to Leon, to enforce his pretensions to the crown. King Fernando accordingly raised the siege of Jaen, sending his engines to Martos, and repaired to Castile, to consult with his mother, who was his counselor on all occasions.

It appeared that in his last will King Alfonso had named his two daughters joint heirs to the

line which precedes the parenthesis concludes page 32 of the manuscript; the line which follows it begins page 34. The intermediate page is wanting. I presume the author did not become conscious of his loss until he had resorted to his manuscript for revision, and that he could not depend upon his memory to supply what was wanting without a fresh resort to authorities not at hand. Hence a postponement and ultimate omission. The missing leaf would scarce have filled half a page of print, and, it would seem from the context, must have related the invasion of Andalusia by Fernando and the ravages committed by his armies. - Ed.

crown. Some of the Leonese and Gallegos were disposed to place the Prince Alonzo, brother to King Fernando, on the throne; but he had listened to the commands of his mother, and had resisted all suggestions of the kind; the larger part of the kingdom, including the most important cities, had declared for Fernando.

Accompanied by his mother, King Fernando proceeded instantly into the kingdom of Leon with a powerful force. Wherever they went the cities threw open their gates to them. The princesses Doña Sancha and Doña Dulce, with their mother Theresa, would have assembled a force to oppose them, but the prelates were all in favor of King Fernando. On his approach to Leon, the bishops and clergy and all the principal inhabitants came forth to receive him, and conducted him to the cathedral, where he received their homage, and was proclaimed king, with the *Te Deums* of the choir and the shouts of the people.

Doña Theresa, who, with her daughters, was in Galicia, finding the kingdom thus disposed of, sent to demand provision for herself and the two princesses, who in fact were step-sisters of King Fernando. Queen Berenguela, though she had some reason not to feel kindly disposed towards Doña Theresa, who she might think had been exercising a secret influence over her late husband, yet suppressed all such feelings, and undertook to repair in person to Galicia, and negotiate this singular family question. She had an interview with Queen Theresa at Valencia de Merlio

in Galicia, and arranged a noble dower for her, and an annual revenue to each of her daughters of thirty thousand maravedis of gold. The king then had a meeting with his sisters at Benevente, where they resigned all pretensions to the throne. All the fortified places which held for them were given up, and thus Fernando became undisputed sovereign of the two kingdoms of Castile and Leon.

CHAPTER VI.

Expedition of the Prince Alonzo against the Moors. — Encamps on the Banks of the Guadalete. — Aben Hud marches out from Xerez and gives Battle. — Prowess of Garcia Perez de Vargas. — Flight and Pursuit of the Moors. — Miracle of the Blessed Santiago.

KING FERNANDO III. having, through the sage counsel and judicious management of his mother, made this amicable arrangement with his step-sisters, by which he gained possession of their inheritance, now found his territories to extend from the Bay of Biscay to the vicinity of the Guadalquivir, and from the borders of Portugal to those of Aragon and Valencia; and in addition to his titles of King of Castile and Leon, called himself King of Spain by seigniorial right. Being at peace with all his Christian neighbors, he now prepared to carry on with more zeal and vigor than ever his holy wars against the infidels. While making a progress, however, through his dominions, administering justice, he sent his brother, the Prince Alonzo, to make an expedition into the country of the Moors, and to attack the newly-risen power of Aben Hud.

As the Prince Alonzo was young and of little experience, the king sent Don Alvar Perez de

Castro, the Castilian, with him as captain, he being stout of heart, strong of hand, and skilled in war. The prince and his captain went from Salamanca to Toledo, where they recruited their force with a troop of cavalry. Thence they proceeded to Andujar, where they sent out corredores, or light foraging troops, who laid waste the country, plundering and destroying and bringing off great booty. Thence they directed their ravaging course toward Cordova, assaulted and carried Palma, and put all its inhabitants to the sword. Following the fertile valley of the Guadalquivir, they scoured the vicinity of Seville, and continued onward for Xerez, sweeping off cattle and sheep from the pastures of Andalusia; driving on long cavalgadas of horses and mules laden with spoil; until the earth shook with the tramping of their feet, and their course was marked by clouds of dust and the smoke of burning villages.

In this desolating foray they were joined by two hundred horse and three hundred foot, Moorish allies, or rather vassals, being led by the son of Aben Mohamed, the king of Baeza.

Arrived within sight of Xerez, they pitched their tents on the banks of the Guadalete — that fatal river, sadly renowned in the annals of Spain for the overthrow of Roderick and the perdition of the kingdom.

Here a good watch was set over the captured flocks and herds which covered the adjacent meadows, while the soldiers, fatigued with ravage, gave themselves up to repose on the banks of

the river, or indulged in feasting and revelry, or gambled with each other for their booty.

In the mean time Aben Hud, hearing of this inroad, summoned all his chivalry of the seaboard of Andalusia to meet him in Xerez. They hastened to obey his call; every leader spurred for Xerez with his band of vassals. Thither came also the king of the Azules, with seven hundred horsemen, Moors of Africa, light, vigorous and active; and the city was full of troops.

The camp of Don Alonzo had a formidable appearance at a distance, from the flocks and herds which surrounded it, the vast number of sumpter mules, and the numerous captives; but when Aben Hud came to reconnoitre it, he found that its aggregate force did not exceed three thousand five hundred men — a mere handful in comparison to his army, and those encumbered with cattle and booty. He anticipated, therefore, an easy victory. He now sallied forth from the city, and took his position in the olive-fields between the Christians and the city; while the African horsemen were stationed on each wing, with instructions to hem in the Christians on either side, for he was only apprehensive of their escaping, It is even said that he ordered great quantities of cords to be brought from the city, and osier bands to be made by the soldiery, wherewith to bind the multitude of prisoners about to fall into their hands. His whole force he divided into seven battalions, each containing from fifteen hundred to two thousand cavalry. With these he prepared to give battle.

When the Christians thus saw an overwhelming

force in front, cavalry hovering on either flank, and the deep waters of the Guadalete behind them, they felt the perils of their situation.

In this emergency Alvar Perez de Castro showed himself the able captain that he had been represented. Though apparently deferring to the prince in council, he virtually took the command, riding among the troops lightly armed, with truncheon in hand, encouraging every one by word and look and fearless demeanor. To give the most formidable appearance to their little host, he ordered that as many as possible of the foot-soldiers should mount upon the mules and beasts of burden, and form a troop to be kept in reserve. Before the battle he conferred the honor of knighthood on Garcia Perez de Vargas, a cavalier destined to gain renown for hardy deeds of arms.

When the troops were all ready for the field, the prince extorted them as good Christians to confess their sins and obtain absolution. There was a goodly number of priests and friars with the army, as there generally was with all the plundering expeditions of this holy war, but there were not enough to confess all the army; those, therefore, who could not have a priest or monk for the purpose, confessed to each other.

Among the cavaliers were two noted for their valor; but who, though brothers-in-law, lived in mortal feud. One was Diego Perez, vassal to Alvar Perez and brother to him who had just been armed knight: the other was Pero Miguel, both natives of Toledo. Diego Perez was the

one who had given cause of offense. He now approached his adversary and asked his pardon for that day only; that, in a time of such mortal peril there might not be enmity and malice in their hearts. The priests added their exhortations to this request, but Pero Miguel sternly refused to pardon. When this was told to the prince and Don Alvar, they likewise entreated Don Miguel to pardon his brother-in-law. "I will," replied he, "if he will come to my arms and embrace me as a brother." But Diego Perez declined the fraternal embrace, for he saw danger in the eye of Pero Miguel, and he knew his savage strength and savage nature, and suspected that he meant to strangle him. So Pero Miguel went into battle without pardoning his enemy who had implored forgiveness.

At this time, say the old chroniclers, the shouts and yells of the Moorish army, the sound of their cymbals, kettle-drums, and other instruments of warlike music, were so great that heaven and earth seemed commingled and confounded. In regarding the battle about to overwhelm him, Alvar Perez saw that the only chance was to form the whole army into one mass, and by a headlong assault to break the centre of the enemy. In this emergency he sent word to the prince, who was in the rear with the reserve and had five hundred captives in charge, to strike off the heads of the captives and join him with the whole reserve. This bloody order was obeyed. The prince came to the front, all formed together in one dense column, and then, with the war-cry

"Santiago! Santiago! Castile! Castile!" charged upon the centre of the enemy. The Moors' line was broken by the shock, squadron after squadron was thrown into confusion, Moors and Christians were intermingled, until the field became one scene of desperate, chance-medley fighting. Every Christian cavalier fought as if the salvation of the field depended upon his single arm. Garcia Perez de Vargas, who had been knighted just before the battle, proved himself worthy of the honor. He had three horses killed under him, and engaged in a desperate combat with the King of the Azules, whom at length he struck dead from his horse. This king had crossed from Africa on a devout expedition in the cause of the Prophet Mahomet. "Verily," says Antonio Agapida, "he had his reward."

Diego Perez was not behind his brother in prowess; and Heaven favored him in that deadly fight, notwithstanding that he had not been pardoned by his enemy. In the heat of the battle he had broken both sword and lance; whereupon, tearing off a great knotted limb from an olive-tree, he laid about him with such vigor and manhood that he who got one blow in the head from that war-club never needed another. Don Alvar Perez, who witnessed his feats, was seized with delight. At each fresh blow that cracked a Moslem skull he would cry out, "Assi! Assi! Diego, Machacha! Machacha!" (So! So! Diego, smash them! smash them!) and from that day forward that strong-handed cavalier went by the name of Diego Machacha, or Diego the

Smasher, and it remained the surname of several of his lineage.

At length the Moors gave way and fled for the gates of Xerez; being hotly pursued they stumbled over the bodies of the slain, and thus many were taken prisoners. At the gates the press was so great that they killed each other in striving to enter; and the Christian sword made slaughter under the walls.

The Christians gathered spoils of the field, after this victory, until they were fatigued with collecting them, and the precious articles found in the Moorish tents were beyond calculation. Their camp-fires were supplied with the shafts of broken lances, and they found ample use for the cords and osier bands which the Moors had provided to bind their expected captives.

It was a theme of much marvel and solemn meditation that of all the distinguished cavaliers who entered into this battle, not one was lost, excepting the same Pero Miguel who refused to pardon his adversary. What became of him no one could tell. The last that was seen of him he was in the midst of the enemy, cutting down and overturning, for he was a valiant warrior and of prodigious strength. When the battle and pursuit were at an end, and the troops were recalled by sound of trumpet, he did not appear. His tent remained empty. The field of battle was searched, but he was nowhere to be found. Some supposed that, in his fierce eagerness to make havoc among the Moors, he had entered the gates of the city and there been slain; but his fate remained a

mere matter of conjecture, and the whole was considered an awful warning that no Christian should go into battle without pardoning those who asked forgiveness.

"On this day," says the worthy Agapida, "it pleased Heaven to work one of its miracles in favor of the Christian host; for the blessed Santiago appeared in the air on a white horse, with a white banner in one hand and a sword in the other, accompanied by a band of cavaliers in white. This miracle," he adds, "was beheld by many men of verity and worth," probably the monks and priests who accompanied the army; "as well as by numbers of the Moors, who declared that the greatest slaughter was effected by those sainted warriors."

It may be as well to add that Fray Antonio Agapida is supported in this marvelous fact by Rodrigo, Archbishop of Toledo, one of the most learned and pious men of the age, who lived at the time and records it in his chronicle. It is a matter, therefore, placed beyond the doubts of the profane.

NOTE BY THE EDITOR. — A memorandum at the foot of this page of the author's manuscript, reminds him to "notice death of Queen Beatrix about this time," but the text continues silent on the subject. According to Mariana, she died in the city of Toro in 1235, before the siege of Cordova. Another authority gives the 5th of November, 1236, as the date of the decease, which would be some months after the downfall of that renowned city. Her body was interred in the nunnery of Las Huelgas at Burgos, and many years afterwards removed to Seville, where reposed the remains of her husband.

CHAPTER VII.

A bold Attempt upon Cordova, the Seat of Moorish Power.

ABOUT this time certain Christian cavaliers of the frontiers received information from Moorish captives that the noble city of Cordova was negligently guarded, so that the suburbs might easily be surprised. They immediately concerted a bold attempt, and sent to Pedro and Alvar Perez, who were at Martos, entreating them to aid them with their vassals. Having collected a sufficient force, and prepared scaling ladders, they approached the city on a dark night in January, amid showers of rain and howling blasts, which prevented their footsteps being heard. Arrived at the foot of the ramparts, they listened, but could hear no sentinel. The guards had shrunk into the watch-towers for shelter from the pelting storm, and the garrison was in profound sleep, for it was the midwatch of the night.

Some, disheartened by the difficulties of the place, were for abandoning the attempt, but Domingo Muñoz, their adalid, or guide, encouraged them. Silently fastening ladders together, so as to be of sufficient length, they placed them against one of the towers. The first who

mounted were Alvar Colodro and Benito de Banos, who were dressed as Moors and spoke the Arabic language. The tower which they scaled is to this day called the tower of Alvar Colodro. Entering it suddenly but silently, they found four Moors asleep, whom they seized and threw over the battlements, and the Christians below immediately dispatched them. By this time a number more of Christians had mounted the ladder, and sallying forth, sword in hand, upon the wall, they gained possession of several towers and of the gate of Martos. Throwing open the gate, Pero Ruyz Tabur galloped in at the head of a squadron of horse, and by the dawn of day the whole suburbs of Cordova, called the Axarquia, were in their possession; the inhabitants having hastily gathered such of their most valuable effects as they could carry with them, and taken refuge in the city.

The cavaliers now barricaded every street of the suburbs excepting the principal one, which was broad and straight; the Moors, however, made frequent sallies upon them, or showered down darts and arrows and stones from the walls and towers of the city. The cavaliers soon found that they had got into warm quarters, which it would cost them blood and toil to maintain. They sent off messengers, therefore, to Don Alvar Perez, then at Martos, and to King Fernando, at Benevente, craving instant aid. The messenger to the king travelled day and night, and found the king at table; when, kneeling down, he presented the letter with which he was charged.

No sooner had the king read the letter than he called for horse and weapon. All Benevente instantly resounded with the clang of arms and tramp of steed; couriers galloped off in every direction, rousing the towns and villages to arms, and ordering every one to join the king on the frontier. "Cordova! Cordova!" was the war-cry, — that proud city of the infidels! that seat of Moorish power! The king waited not to assemble a great force, but, within an hour after receiving the letter, was on the road with a hundred good cavaliers.

It was the depth of winter; the rivers were swollen with rain. The royal party were often obliged to halt on the bank of some raging stream until its waters should subside. The king was all anxiety and impatience. Cordova! Cordova! was the prize to be won, and the cavaliers might be driven out of the suburbs before he could arrive to their assistance.

Arrived at Cordova, he proceeded to the bridge of Alcolea, where he pitched his tents and displayed the royal standard.

Before the arrival of the king, Alvar Perez had hastened from the castle of Martos with a body of troops, and thrown himself into the suburbs. Many warriors, both horse and foot, had likewise hastened from the frontiers and from the various towns to which the king had sent his mandates. Some came to serve the king, others out of devotion to the holy faith, some to gain renown, and not a few to aid in plundering the rich city of Cordova. There

were many monks, also, who had come for the glory of God and the benefit of their convents.

When the Christians in the suburbs saw the royal standard floating above the camp of the king, they shouted for joy, and in the exultation of the moment, forgot all past dangers and hardships.

CHAPTER VIII.

A Spy in the Christian Camp. — Death of Aben Hud. — A Vital Blow to Moslem Power. — Surrender of Cordova to King Fernando.

ABEN HUD, the Moorish chief, who had been defeated by Alvar Perez and Prince Alonzo before Xerez, was at this time in Ecija with a large force, and disposed to hasten to the aid of Cordova, but his recent defeat had made him cautious. He had in his camp a Christian cavalier, Don Lorenzo Xuares by name, who had been banished from Castile by King Fernando. This cavalier offered to go as a spy into the Christian camp, accompanied by three Christian horsemen, and to bring accounts of its situation and strength. His offer was gladly accepted, and Aben Hud promised to do nothing with his forces until his return.

Don Lorenzo set out privately with his companions, and when he came to the end of the bridge he alighted and took one of the three with him, leaving the other two to guard the horses. He entered the camp without impediment, and saw that it was small and of but little force; for, though recruits had repaired from all quarters, they had as yet arrived in but scanty numbers.

As Don Lorenzo approached the camp he saw

a montero who stood sentinel. "Friend," said he, "do me the kindness to call to me some person who is about the king, as I have something to tell him of great importance." The sentinel went in and brought out Don Otiella. Don Lorenzo took him aside and said, "Do you not know me? I am Don Lorenzo. I pray you tell the king that I entreat permission to enter and communicate matters touching his safety."

Don Otiella went in and awoke the king, who was sleeping, and obtained permission for Don Lorenzo to enter. When the king beheld him he was wroth at his presuming to return from exile; but Don Lorenzo replied, — "Señor, your majesty banished me to the land of the Moors to do me harm, but I believe it was intended by Heaven for the welfare both of your majesty and myself." Then he apprised the king of the intention of Aben Hud to come with a great force against him, and of the doubts and fears he entertained lest the army of the king should be too powerful. Don Lorenzo, therefore, advised the king to draw off as many troops as could be spared from the suburbs of Cordova, and to give his camp as formidable an aspect as possible; and that he would return and give Aben Hud such an account of the power of the royal camp as would deter him from the attack. "If," continued Don Lorenzo, "I fail in diverting him from his enterprise, I will come off with all my vassals and offer myself, and all I can command, for the service of your majesty, and hope to be accepted for my good intentions. As to what takes place in

the Moorish camp, from hence, in three days, I will send your majesty letters by this my squire."

The king thanked Don Lorenzo for his good intentions, and pardoned him, and took him as his vassal; and Don Lorenzo said: "I beseech your majesty to order that for three or four nights there be made great fires in various parts of the camp, so that in case Aben Hud should send scouts by night, there may be the appearance of a great host." The king promised it should be done, and Don Lorenzo took his leave; rejoining his companions at the bridge, they mounted their horses and travelled all night and returned to Ecija.

When Don Lorenzo appeared in presence of Aben Hud he had the air of one fatigued and careworn. To the inquiries of the Moor he returned answers full of alarm, magnifying the power and condition of the royal forces. "Señor," added he, "if you would be assured of the truth of what I say, send out your scouts, and they will behold the Christian tents whitening all the banks of the Guadalquivir, and covering the country as the snow covers the mountains of Granada; or at night they will see fires on hill and dale illumining all the land."

This intelligence redoubled the doubts and apprehensions of Aben Hud. On the following day two Moorish horsemen arrived in all haste from Zaen, king of Valencia, informing him that King James of Aragon was coming against that place with a powerful army, and offering him the supremacy of the place if he would hasten with all speed to its relief.

Aben Hud, thus perplexed between two objects, asked advice of his counselors, among whom was the perfidious Don Lorenzo. They observed that the Christians, though they had possession of the suburbs of Cordova, could not for a long time master the place. He would have time, therefore, to relieve Valencia, and then turn his arms and those of King Zaen against the host of King Fernando.

Aben Hud listened to their advice, and marched immediately for Almeria, to take thence his ships to guard the port of Valencia. While at Almeria a Moor named Aben Arramin, and who was his especial favorite, invited him to a banquet. The unsuspecting Aben Hud threw off his cares for the time, and giving loose to conviviality in the house of his favorite, drank freely of the wine-cup that was insidiously pressed upon him, until he became intoxicated. He was then suffocated by the traitor in a trough of water, and it was given out that he had died of apoplexy.

At the death of Aben Hud, his host fell asunder, and every one hied him to his home, whereupon Don Lorenzo and the Christians who were with him hastened to King Fernando, by whom they were graciously received and admitted into his royal service.

The death of Aben Hud was a vital blow to Moslem power, and spread confusion throughout Andalusia. When the people of Cordova heard of it, and of the dismemberment of his army, all courage withered from their hearts. Day after day the army of King Fernando was increasing

the roads were covered with foot-soldiers hastening to his standard; every hidalgo who could bestride a horse spurred to the banks of the Guadalquivir to be present at the downfall of Cordova. The noblest cavaliers of Castile were continually seen marching into the camp with banners flying and long trains of retainers.

The inhabitants held out as long as there was help or hope; but they were exhausted by frequent combats and long and increasing famine, and now the death of Aben Hud cut off all chance of succor. With sad and broken spirits, therefore, they surrendered their noble city to King Fernando, after a siege of six months and six days. The surrender took place on Sunday, the twenty-ninth day of July, the feast of the glorious Apostles St. Peter and St. Paul, in the year of the Incarnation one thousand two hundred and thirty-six.

The inhabitants were permitted to march forth in personal safety, but to take nothing with them. "Thus," exclaims the pious Agapida, "was the city of Cordova, the queen of the cities of Andalusia, which so long had been the seat of the power and grandeur of the Moors, cleansed from all the impurities of Mahomet and restored to the dominion of the true faith."

King Fernando immediately ordered the cross to be elevated on the tower of the principal mosque, and beside it the royal standard; while the bishops, the clergy, and all the people chanted *Te Deum Laudamus*, as a song of triumph for this great victory of the faith.[1]

[1] *Cron. Gen. de España*, pt. 4. Bleda, lib. 4, c. 10.

The king, having now gained full possession of the city, began to repair, embellish, and improve it. The grand mosque, the greatest and most magnificent in Spain, was now converted into a holy Catholic church. The bishops and other clergy walked round it in solemn procession, sprinkling holy water in every nook and corner, and performing all other rites and ceremonies necessary to purify and sanctify it. They erected an altar in it, also, in honor of the Virgin, and chanted masses with great fervor and unction. In this way they consecrated it to the true faith, and made it the cathedral of the city.

In this mosque were found the bells of the church of San Iago in Gallicia, which the Alhagib Almanzor, in the year of our Redemption nine hundred and seventy-five, had brought off in triumph and placed here, turned with their mouths upward to serve as lamps, and remain shining mementos of his victory. King Fernando ordered that these bells should be restored to the church of San Iago; and as Christians had been obliged to bring those bells hither on their shoulders, so infidels were compelled in like manner to carry them back. Great was the popular triumph when these bells had their tongues restored to them, and were once more enabled to fill the air with their holy clangor.

Having ordered all things for the security and welfare of the city, the king placed it under the government of Don Tello Alonzo de Meneses; he appointed Don Alvar Perez de Castro, also,

general of the frontier, having his stronghold in the castle of the rock of Martos. The king then returned, covered with glory, to Toledo.

The fame of the recovery of the renowned city of Cordova, which for five hundred and twenty-two years had been in the power of the infidels, soon spread throughout the kingdom, and people came crowding from every part to inhabit it. The gates which lately had been thronged with steel-clad warriors were now besieged by peaceful wayfarers of all kinds, conducting trains of mules laden with their effects and all their household wealth; and so great was the throng that in a little while there were not houses sufficient to receive them.

King Fernando, having restored the bells to San Iago, had others suspended in the tower of the mosque, whence the muezzin had been accustomed to call the Moslems to their worship. "When the pilgrims," says Fray Antonio Agapida, "who repaired to Cordova, heard the holy sound of these bells chiming from the tower of the cathedral, their hearts leaped for joy, and they invoked blessings on the head of the pious King Fernando."

CHAPTER IX.

Marriage of King Fernando to the Princess Juana. — Famine at Cordova. — Don Alvar Perez.

WHEN Queen Berenguela beheld King Fernando returning in triumph from the conquest of Cordova, her heart was lifted up with transport, for there is nothing that more rejoices the heart of a mother than the true glory of her son. The queen, however, as has been abundantly shown, was a woman of great sagacity and forecast. She considered that upwards of two years had elapsed since the death of the Queen Beatrix, and that her son was living in widowhood. It is true he was of quiet temperament, and seemed sufficiently occupied by the cares of government and the wars for the faith; so that apparently he had no thought of further matrimony; but the shrewd mother considered likewise that he was in the prime and vigor of his days, renowned in arms, noble and commanding in person, and gracious and captivating in manners, and surrounded by the temptations of a court. True, he was a saint in spirit, but after all in flesh he was a man, and might be led away into those weaknesses very incident to, but highly unbecoming of, the exalted state of princes. The good mother was anxious, there-

fore, that he should enter again into the secure and holy state of wedlock.

King Fernando, a mirror of obedience to his mother, readily concurred with her views in the present instance, and left it to her judgment and discretion to make a choice for him. The choice fell upon the Princess Juana, daughter of the Count of Pothier, and a descendant of Louis the Seventh of France. The marriage was negotiated by Queen Berenguela with the Count of Pothier; and the conditions being satisfactorily arranged, the princess was conducted in due state to Burgos, where the nuptials were celebrated with great pomp and ceremony.

The king, as well as his subjects, was highly satisfied with the choice of the sage Berenguela, for the bride was young, beautiful, and of stately form, and conducted herself with admirable suavity and grace.

After the rejoicings were over, King Fernando departed with his bride, and visited the principal cities and towns of Castile and Leon; receiving the homage of his subjects, and administering justice according to the primitive forms of those days, when sovereigns attended personally to the petitions and complaints of their subjects, and went about hearing causes and redressing grievances.

In the course of his progress, hearing while at Toledo of a severe famine which prevailed at Cordova, he sent a large supply of money to that city, and at the same time issued orders to various parts, to transport thither as much grain as pos

sible. The calamity, however, went on increasing. The conquest of Cordova had drawn thither great multitudes, expecting to thrive on the well-known fertility and abundance of the country. But the Moors, in the agitation of the time, had almost ceased to cultivate their fields; the troops helped to consume the supplies on hand; there were few hands to labor and an infinity of mouths to eat, and the cry of famine went on daily growing more intense.

Upon this, Don Alvar Perez, who had command of the frontier, set off to represent the case in person to the king; for one living word from the mouth is more effective than a thousand dead words from the pen. He found the king at Valladolid, deeply immersed in the religious exercises of Holy Week, and much did it grieve this saintly monarch, say his chroniclers, to be obliged even for a moment to quit the holy quiet of the church for the worldly bustle of the palace, to lay by the saint and enact the sovereign. Having heard the representations of Don Alvar Perez, he forthwith gave him ample funds wherewith to maintain his castles, his soldiers, and even the idlers who thronged about the frontier, and who would be useful subjects when the times should become settled. Satisfied, also, of the zeal and loyalty of Alvar Perez, which had been so strikingly displayed in the present instance, he appointed him adelantado of the whole frontier of Andalusia — an office equivalent to that at present called viceroy. Don Alvar hastened back to execute his mission and enter upon

his new office. He took his station at Martos, in its rock-built castle, which was the key of all that frontier, whence he could carry relief to any point of his command, and could make occasional incursions into the territories. The following chapter will show the cares and anxieties which awaited him in his new command.

CHAPTER X.

Aben Alhamar, Founder of the Alhambra.— Fortifies Granada and makes it his Capital. — Attempts to surprise the Castle of Martos. — Peril of the Fortress. — A Woman's Stratagem to save it. — Diego Perez. the Smasher. — Death of Count Alvar Perez de Castro.

ON the death of Aben Hud, the Moorish power in Spain was broken up into factions, as has already been mentioned, but these factions were soon united under one head, who threatened to be a formidable adversary to the Christians. This was Mohammed ben Alhamar, or Aben Alhamar, as he is commonly called in history. He was a native of Arjona, of noble descent, being of the Beni Nasar, or race of Nasar, and had been educated in a manner befitting his rank. Arrived at manly years, he had been appointed alcayde of Arjona and Jaen, and had distinguished himself by the justice and benignity of his rule. He was intrepid, also, and ambitious, and during the late dissensions among the Moslems had extended his territories, making himself master of many strong places.

On the death of Aben Hud, he made a military circuit through the Moorish territories, and was everywhere hailed with acclamations as the

only one who could save the Moslem power in Spain from annihilation. At length he entered Granada amidst the enthusiastic shouts of the populace. Here he was proclaimed king, and found himself at the head of the Moslems of Spain, being the first of his illustrious line that ever sat upon a throne. It needs nothing more to give lasting renown to Aben Alhamar than to say he was the founder of the Alhambra, that magnificent monument which to this day bears testimony to Moorish taste and splendor. As yet, however, Aben Alhamar had not time to indulge in the arts of peace. He saw the storm of war that threatened his newly-founded kingdom, and prepared to buffet with it. The territories of Granada extended along the coast from Algeziras almost to Murcia, and inland as far as Jaen and Huescar. All the frontiers he hastened to put in a state of defense, while he strongly fortified the city of Granada, which he made his capital.

By the Mahometan law every citizen is a soldier, and to take arms in defense of the country and the faith is a religious and imperative duty. Aben Alhamar, however, knew the unsteadiness of hastily levied militia, and organized a standing force to garrison his forts and cities, the expense of which he defrayed from his own revenues. The Moslem warriors from all parts now rallied under his standard, and fifty thousand Moors, abandoning Valencia on the conquest of that country by the king of Aragon, hastened to put themselves under the dominion of Aben Alhamar.

Don Alvar Perez, on returning to his post, had intelligence of all these circumstances, and perceived that he had not sufficient force to make head against such a formidable neighbor, and that in fact the whole frontier, so recently wrested from the Moors, was in danger of being reconquered. With his old maxim, therefore, "There is more life in one word from the mouth than in a thousand words from the pen," he determined to have another interview with King Fernando, and acquaint him with the imminent dangers impending over the frontier.

He accordingly took his departure with great secrecy, leaving his countess and her women and donzellas in his castle of the rock of Martos, guarded by his nephew Don Tello and forty chosen men.

The departure of Don Alvar Perez was not so secret, however, but that Aben Alhamar had notice of it by his spies, and he resolved to make an attempt to surprise the castle of Martos, which, as has been said, was the key to all this frontier.

Don Tello, who had been left in command of the fortress, was a young galliard, full of the fire of youth, and he had several hardy and adventurous cavaliers with him, among whom was Diego Perez de Vargas, surnamed Machacha, or the Smasher, for his exploits at the battle of Xerez in smashing the heads of the Moors with the limb of an olive-tree. These hot-blooded cavaliers, looking out like hawks from their mountain hold, were seized with an irresistible

inclination to make a foray into the lands of their Moorish neighbors. On a bright morning they accordingly set forth, promising the donzellas of the castle to bring them jewels and rich silks, the spoils of Moorish women.

The cavaliers had not been long gone when the castle was alarmed by the sound of trumpets, and the watchman from the tower gave notice of a cloud of dust, with Moorish banners and armor gleaming through it. It was, in fact, the Moorish king, Aben Alhamar, who pitched his tents before the castle.

Great was the consternation that reigned within the walls, for all the men were absent, excepting one or two necessary for the service of the castle. The dames and donzellas gave themselves up to despair, expecting to be carried away captive, perhaps to supply some Moorish harem. The countess, however, was of an intrepid spirit and ready invention. Summoning her dueñas and damsels, she made them arrange their hair, and dress themselves like men, take weapons in hand, and show themselves between the battlements. The Moorish king was deceived, and supposed the fort well garrisoned. He was deterred, therefore, from attempting to take it by storm. In the mean time she dispatched a messenger by the postern-gate, with orders to speed swiftly in quest of Don Tello, and tell him the peril of the fortress.

At hearing these tidings, Don Tello and his companions turned their reins and spurred back for the castle, but on drawing nigh, they saw from

a hill that it was invested by a numerous host who were battering the walls. It was an appalling sight, — to cut their way through such a force seemed hopeless, — yet their hearts were wrung with anguish when they thought of the countess and her helpless donzellas. Upon this, Diego Perez de Vargas, surnamed Machacha, stepped forward and proposed to form a forlorn hope, and attempt to force a passage to the castle. "If any of us succeed," said he, "we may save the countess and the rock; if we fall, we shall save our souls and act the parts of good cavaliers. This rock is the key of all the frontier, on which the king depends to get possession of the country. Shame would it be if Moors should capture it; above all if they should lead away our honored countess and her ladies captive before our eyes, while our lances remain unstained by blood and we unscarred with a wound. For my part, I would rather die than see it. Life is but short; we should do in it our best. So, in a word, cavaliers, if you refuse to join me I will take my leave of you and do what I can with my single arm."

"Diego Perez," cried Don Tello, "you have spoken my very wishes; I will stand by you until the death, and let those who are good cavaliers and hidalgos follow our example."

The other cavaliers caught fire at these words; forming a solid squadron, they put spurs to their horses and rushed down upon the Moors. The first who broke into the ranks of the enemy was Diego Perez, the Smasher, and he opened a way for the others. Their only object was to cut their

way to the fortress; so they fought and pressed forward. The most of them got to the rock; some were cut off by the Moors, and died like valiant knights, fighting to the last gasp.

When the Moorish king saw the daring of these cavaliers, and that they had succeeded in reinforcing the garrison, he despaired of gaining the castle without much time, trouble, and loss of blood. He persuaded himself, therefore, that it was not worth the price, and, striking his tents, abandoned the siege. Thus the rock of Martos was saved by the sagacity of the countess and the prowess of Diego Perez de Vargas, surnamed the Smasher.

In the mean time, Don Alvar Perez de Castro arrived in presence of the king at Hutiel. King Fernando received him with benignity, but seemed to think his zeal beyond his prudence; leaving so important a frontier so weakly guarded, sinking the viceroy in the courier, and coming so far to give by word of mouth what might easily have been communicated by letter. He felt the value, however, of his loyalty and devotion, but, furnishing him with ample funds, requested him to lose no time in getting back to his post. The count set out on his return, but it is probable the ardor and excitement of his spirit proved fatal to him, for he was seized with a violent fever when on the journey, and died in the town of Orgaz.

CHAPTER XI.

Aben Hudiel, the Moorish King of Murcia, becomes the Vassal of King Fernando. — Aben Alhamar seeks to drive the Christians out of Andalusia. — Fernando takes the Field against him. — Ravages of the King. — His Last Meeting with the Queen-Mother.

THE death of Count Alvar Perez de Castro caused deep affliction to King Fernando, for he considered him the shield of the frontier. While he was at Cordova, or at his rock of Martos, the king felt as assured of the safety of the border as though he had been there himself. As soon as he could be spared from Castile and Leon, he hastened to Cordova, to supply the loss the frontier had sustained in the person of his vigilant lieutenant. One of his first measures was to effect a truce of one year with the king of Granada, — a measure which each adopted with great regret, compelled by his several policy: King Fernando to organize and secure his recent conquests; Aben Alhamar to regulate and fortify his newly founded kingdom. Each felt that he had a powerful enemy to encounter and a desperate struggle before him.

King Fernando remained at Cordova until the spring of the following year (1241), regulating the affairs of that noble city, assigning houses

and estates to such of his cavaliers as had distinguished themselves in the conquest, and, as usual, making rich donations of towns and great tracts of land to the Church and to different religious orders. Leaving his brother Alfonso with a sufficient force to keep an eye upon the king of Granada and hold him in check, King Fernando departed for Castile, making a circuit by Jaen and Baeza and Andujar, and arriving in Toledo on the fourth of April. Here he received important propositions from Aben Hudiel, the Moorish king of Murcia. The death of Aben Hud had left that kingdom a scene of confusion. The alcaydes of the different cities and fortresses were at strife with each other, and many refused allegiance to Aben Hudiel. The latter, too, was in hostility with Aben Alhamar, the king of Granada, and he feared he would take advantage of his truce with King Fernando, and the distracted state of the kingdom of Murcia, to make an inroad. Thus desperately situated, Aben Hudiel had sent missives to King Fernando, entreating his protection, and offering to become his vassal.

The king of Castile gladly closed with this offer. He forthwith sent his son and heir, the Prince Alfonso, to receive the submission of the king of Murcia. As the prince was young and inexperienced in these affairs of state, he sent with him Don Pelayo de Correa, the Grand Master of Santiago, a cavalier of consummate wisdom and address, and also Rodrigo Gonzalez Giron. The prince was received in Murcia with regal

honors; the terms were soon adjusted by which the Moorish king acknowledged vassalage to King Fernando, and ceded to him one half of his revenues, in return for which the king graciously took him under his protection. The alcaydes of Alicant, Elche, Oriola, and several other places, agreed to this covenant of vassalage, but it was indignantly spurned by the Wali of Lorca; he had been put in office by Aben Hud; and, now that potentate was no more, he aspired to exercise an independent sway, and had placed alcaydes of his own party in Mula and Carthagena.

As the Prince Alfonso had come to solemnize he act of homage and vassalage proposed by he Moorish king, and not to extort submission from his subjects by force of arms, he contented himself with making a progress through the kingdom and receiving the homage of the acquiescent towns and cities, after which he rejoined his father in Castile.

It is conceived by the worthy Fray Antonio Agapida, as well as by other monkish chroniclers, that this important acquisition of territory by the saintly Fernando was a boon from Heaven in reward of an offering which he made to God of his daughter Berenguela, whom early in this year he dedicated as a nun in the convent of Las Huelgas, in Burgos — of which convent the king's sister Constanza was abbess.[1]

About this time it was that King Fernando gave an instance of his magnanimity and his chivalrous disposition. We have seen the deadly

[1] *Cronica del Rey Santo*, cap. 13.

opposition he had experienced from the haughty house of Lara, and the ruin which the three brothers brought upon themselves by their traitorous hostility. The anger of the king was appeased by their individual ruin; he did not desire to revenge himself upon their helpless families, nor to break down and annihilate a house lofty and honored in the traditions of Spain. One of the brothers, Don Fernando, had left a daughter, Doña Sancha Fernandez de Lara; there happened at this time to be in Spain a cousin-german of the king, a prince of Portugal, Don Fernando by name, who held the señoria of Serpa. Between this prince and Doña Sancha the king effected a marriage, whence has sprung one of the most illustrious branches of the ancient house of Lara.[1] The other daughters of Don Fernando retained large possessions in Castile; and one of his sons will be found serving valiantly under the standard of the king.

In the mean time the truce with Aben Alhamar, the king of Granada, had greatly strengthened the hands of that monarch. He had received accessions of troops from various parts, had fortified his capital and his frontiers, and now fomented disturbances in the neighboring kingdom of Murcia, — encouraging the refractory cities to persist in their refusal of vassalage, — hoping to annex that kingdom to his own newly consolidated dominions.

The Wali of Lorca and his partisans, the alcaydes of Mula and Carthagena, thus instigated

[1] *Notas para la Vida del Santo Rey*, p. 554.

by the king of Granada, now increased in turbulence, and completely overawed the feeble-handed Aben Hudiel. King Fernando thought this a good opportunity to give his son and heir his first essay in arms. He accordingly dispatched the prince a second time to Murcia, accompanied as before by Don Pelayo de Correa, the Grand Master of Santiago; but he sent him now with a strong military force, to play the part of a conqueror. The conquest, as may be supposed, was easy; Mula, Lorca, and Carthagena soon submitted, and the whole kingdom was reduced to vassalage — Fernando henceforth adding to his other titles King of Murcia. "Thus," says Fray Antonio Agapida, "was another precious jewel wrested from the kingdom of Antichrist, and added to the crown of this saintly monarch."

But it was not in Murcia alone that King Fernando found himself called to contend with his new adversary the king of Granada. That able and active monarch, strengthened as has been said during the late truce, had made bold forays in the frontiers recently conquered by King Fernando, and had even extended them to the neighborhood of Cordova. In all this he had been encouraged by some degree of negligence and inaction on the part of King Fernando's brother Alfonso, who had been left in charge of the frontier. The prince took the field against Aben Alhamar, and fought him manfully; but the Moorish force was too powerful to be withstood, and the prince was defeated.

Tidings of this was sent to King Fernando, and of the great danger of the frontier, as Aben Alhamar, flushed with success, was aiming to drive the Christians out of Andalusia. King Fernando immediately set off for the frontier, accompanied by the Queen Juana. He did not wait to levy a powerful force, but took with him a small number — knowing the loyalty of his subjects and their belligerent propensities, and that they would hasten to his standard the moment they knew he was in the field and exposed to danger. His force accordingly increased as he advanced. At Andujar he met his brother Alfonso with the relics of his lately defeated army, — all brave and expert soldiers. He had now a commanding force, and leaving the queen with a sufficient guard at Andujar, he set off with his brother Alonzo and Don Nuño Gonzalez de Lara, son of the Count Gonzalo, to scour the country about Arjona, Jaen, and Alcandete. The Moors took refuge in their strong places, whence they saw with aching hearts the desolation of their country — olive plantations on fire, vineyards laid waste, groves and orchards cut down, and all the other modes of ravage practiced in these unsparing wars.

The king of Granada did not venture to take the field; and King Fernando, meeting no enemy to contend with, while ravaging the lands of Alcandete, detached a part of his force under Don Rodrigo Fernandez de Castro, a son of the brave Alvar Perez lately deceased, and he associated with him Nuño Gonzales, with orders to besiege

Arjona. This was a place dear to Aben Alhamar, the King of Granada, being his native place, where he had first tasted the sweets of power. Hence he was commonly called the king of Arjona.

The people of the place, though they had quailed before King Fernando, despised his officers and set them at defiance. The king himself, however, made his appearance on the following day with the remainder of his forces, whereupon Arjona capitulated.

While his troops were reposing from their fatigues, the king made some further ravages, and reduced several small towns to obedience. He then sent his brother Don Alfonso with sufficient forces to carry fire and sword into the Vega of Granada. In the mean time he returned to Andujar to the Queen Juana. He merely came, say the old chroniclers, for the purpose of conducting her to Cordova; fulfilling, always, his duty as a cavalier, without neglecting that of a king.

The moment he had left her in her palace at Cordova, he hastened back to join his brother in harassing the territories of Granada. He came in time; for Aben Alhamar, enraged at seeing the destruction of the Vega, made such a vigorous sally that had Prince Alfonso been alone in command, he might have received a second lesson still more disastrous than the first. The presence of the king, however, put new spirits and valor into the troops: the Moors were driven back to the city, and the Christians pursued them

to the very gates. As the king had not sufficient forces with him to attempt the capture of this place, he contented himself with the mischief he had done, and, with some more which he subsequently effected, he returned to Cordova to let his troops rest from their fatigues.

While the king was in this city a messenger arrived from his mother, the Queen Berenguela, informing him of her intention of coming to pay him a visit. A long time had elapsed since they had seen each other, and her extreme age rendered her anxious to embrace her son. The king, to prevent her from taking so long a journey, set off to meet her, taking with him his Queen Juana. The meeting took place in Pezuelo near Burgos,[1] and was affecting on both sides, for never did son and mother love and honor each other more truly. In this interview, the queen represented her age and increasing weakness, and her incapacity to cope with the fatigues of public affairs, of which she had always shared the burden with the king; she therefore signified her wish to retire to her convent, to pass the remnant of her days in holy repose. King Fernando, who had ever found in his mother his ablest counselor and best support, entreated her not to leave his side in these arduous times, when the King of Granada on one side, and the King of Seville on the other, threatened to put all his courage and resources to the trial. A long and earnest, yet tender and affectionate, conversation succeeded between them, which re-

[1] Some chronicles, through mistake, make it Pezuelo near Ciudal Real, in the mountains on the confines of Granada.

sulted in the queen-mother's yielding to his solicitations. The illustrious son and mother remained together six weeks, enjoying each other's society, after which they separated — the king and queen for the frontier, and the queen-mother for Toledo. They were never to behold each other again upon earth, for the king never returned to Castile.

CHAPTER XII.

King Fernando's Expedition to Andalusia. — Siege of Jaen. — Secret Departure of Aben Alhamar for the Christian Camp. — He Acknowledges himself the Vassal of the King, who enters Jaen in Triumph.

IT was in the middle of August, 1245 that King Fernando set out on his grand expedition to Andalusia, whence he was never to return. All that autumn he pursued the same destructive course as in his preceding campaigns, laying waste the country with fire and sword in the vicinity of Jaen and to Alcala la Real. The town, too, of Illora, built on a lofty rock and fancying itself secure, was captured and given a prey to flames, which was as a bale-fire to the country. Thence he descended into the beautiful Vega of Granada, ravaging that earthly paradise. Aben Alhamar sallied forth from Granada with what forces he could collect, and a bloody battle ensued about twelve miles from Granada. A part of the troops of Aben Alhamar were hasty levies, inhabitants of the city, and but little accustomed to combat; they lost courage, gave way, and threw the better part of the troops in disorder; a retreat took place which ended in a headlong flight, in which there was great carnage. [1]

[1] Conde, tom. iii. c. 5.

Content for the present with the ravage he had made and the victory he had gained, King Fernando now drew off his troops and repaired to his frontier hold of Martos, where they might rest after their fatigues in security.

Here he was joined by Don Pelayo Perez Correa, the Grand Master of Santiago. This valiant cavalier, who was as sage and shrewd in council as he was adroit and daring in the field, had aided the youthful Prince Alfonso in completing the tranquilization of Murcia, and leaving him in the quiet administration of affairs in that kingdom, had since been on a pious and political mission to the court of Rome. He arrived most opportunely at Martos, to aid the king with his counsels, for there was none in whose wisdom and loyalty the king had more confidence.

The grand master listened to all the plans of the king for the humiliation of the haughty King of Granada; he then gravely but most respectfully objected to the course the king was pursuing. He held the mere ravaging the country of little ultimate benefit. It harassed and irritated, but did not destroy the enemy, while it fatigued and demoralized the army. To conquer the country, they must not lay waste the field, but take the towns; so long as the Moors retained their strongholds, so long they had dominion over the land. He advised, therefore, as a signal blow to the power of the Moorish king, the capture of the city of Jaen. This was a city of immense strength, the bulwark of the kingdom; it was well supplied with provisions and the munitions of war; strongly

garrisoned and commanded by Abu Omar, native of Cordova, a general of cavalry, and one of the bravest officers of Aben Alhamar. King Fernando had already besieged it in vain, but the reasoning of the grand master had either convinced his reason or touched his pride. He set himself down before the walls of Jaen declaring he would never raise the siege until he was master of the place. For a long time the siege was carried on in the depth of winter, in defiance of rain and tempests. Aben Alhamar was in despair: he could not relieve the place; he could not again venture on a battle with the king after his late defeat. He saw that Jaen must fall, and feared it would be followed by the fall of Granada. He was a man of ardent spirit and quick and generous impulses. Taking a sudden resolution, he departed secretly for the Christian camp, and made his way to the presence of King Fernando. "Behold before you," said he, "the King of Granada. Resistance I find unavailing; I come, trusting to your magnanimity and good faith, to put myself under your protection and acknowledge myself your vassal." So sayings, he knelt and kissed the king's hand in token of homage.

"King Fernando," say the old chroniclers, "was not to be outdone in generosity. He raised his late enemy from the earth, embraced him as a friend, and left him in the sovereignty of his dominions; the good king, however, was as politic as he was generous. He received Aben Alhamar as a vassal; conditioned for the delivery of Jaen

into his hands; for the yearly payment of one half of his revenues; for his attendance at the cortes as one of the nobles of the empire, and his aiding Castile in war with a certain number of horsemen."

In compliance with these conditions, Jaen was given up to the Christian king, who entered it in triumph about the end of February.[1] His first care was to repair in grand procession, bearing the holy cross, to the principal mosque, which was purified and sanctified by the Bishop of Cordova, and erected into a cathedral and dedicated to the most holy Virgin Mary.

He remained some time in Jaen, giving repose to his troops, regulating the affairs of this important place, disposing of houses and estates among his warriors who had most distinguished themselves, and amply rewarding the priests and monks who had aided him with their prayers.

As to Aben Alhamar, he returned to Granada, relieved from apprehension of impending ruin to his kingdom, but deeply humiliated at having to come under the yoke of vassalage. He consoled himself by prosecuting the arts of peace, improving the condition of his people, building hospitals, founding institutions of learning, and beautifying his capital with those magnificent edifices which remain the admiration of posterity; for now it was that he commenced to build the Alhambra.

NOTE. — There is some dispute among historians as to the duration of the siege and the date of the surrender of Jaen.

[1] *Notas para la Vida*, etc., p. 562.

Some make the siege endure eight months, from August into the middle of April. The authentic Agapida adopts the opinion of the author of *Notas para la Vida del Santo Rey*, etc., who makes the siege begin on the 31st December and end about 26th February.

CHAPTER XIII.

Axataf, King of Seville, exasperated at the Submission of the King of Granada, rejects the Propositions of King Fernando for a Truce. — The latter is encouraged by a Vision to undertake the Conquest of the City of Seville. — Death of Queen Berenguela — A Diplomatic Marriage.

KING FERNANDO, having reduced the fair kingdom of Granada to vassalage, and fortified himself in Andalusia by the possession of the strong city of Jaen, bethought him now of returning to Castile. There was but one Moorish potentate in Spain whose hostilities he had to fear: this was Axataf, the King of Seville. He was the son of Aben Hud, and succeeded to a portion of his territories. Warned by the signal defeat of his father at Xerez, he had forborne to take the field against the Christians, but had spared no pains and expense to put the city of Seville in the highest state of defense; strengthening its walls and towers, providing it with munitions of war of all kinds, and exercising his people continually in the use of arms. King Fernando was loth to leave this great frontier in its present unsettled state, with such a powerful enemy in the neighborhood, who might take advantage of his absence to break into open hostility; still it was his pol-

icy to let the sword rest in the sheath until he had completely secured his new possessions. He sought, therefore, to make a truce with King Axataf, and, to enforce his propositions, it is said he appeared with his army before Seville in May, 1246.[1] His propositions were rejected, as it were, at the very gate. It appears that the King of Seville was exasperated rather than dismayed by the submission of the King of Granada. He felt that on himself depended the last hope of Islamism in Spain; he trusted on aid from the coast of Barbary, with which his capital had ready communication by water; and he resolved to make a bold stand in the cause of his faith.

King Fernando retired indignant from before Seville, and repaired to Cordova, with the pious determination to punish the obstinacy and humble the pride of the infidel, by planting the standard of the cross on the walls of his capital. Seville once in his power, the rest of Andalusia would soon follow, and then his triumph over the sect of Mahomet would be complete. Other reasons may have concurred to make him covet the conquest of Seville. It was a city of great splendor and wealth, situated in the midst of a fertile country, in a genial climate, under a benignant sky; and having by its river, the Guadalquivir, an open highway for commerce, it was the metropolis of all Morisma — a world of wealth and delight within itself.

These were sufficient reasons for aiming at the

[1] *Notas para la Vida del Santo Rey*, p. 572.

conquest of this famous city, but these were not sufficient to satisfy the holy friars who have written the history of this monarch, and who have found a reason more befitting his character of saint. Accordingly we are told, by the worthy Fray Antonio Agapida, that at a time when the king was in deep affliction for the death of his mother, the Queen Berenguela, and was praying with great fervor, there appeared before him Saint Isidro, the great Apostle of Spain, who had been Archbishop of Seville in old times, before the perdition of Spain by the Moors. As the monarch gazed in reverend wonder at the vision, the saint laid on him a solemn injunction to rescue from the empire of Mahomet his city of Seville. "Que asi la llamo por suya en la patria, suya en la silla, y suya en la proteccion." "Such," says Agapida, "was the true reason why this pious king undertook the conquest of Seville;" and in this assertion he is supported by many Spanish chroniclers; and by the traditions of the Church — the vision of San Isidro being read to this day among its services.[1]

The death of Queen Berenguela, to which we have just adverted, happened some months after the conquest of Jaen and submission of Granada. The grief of the king on hearing the tidings, we are told, was past description. For a time it quite overwhelmed him. "Nor is it much to be marveled at," says an old chronicler; "for never did monarch lose a mother so noble and magnanimous in all her actions. She was indeed accom-

[1] Rodriguez, *Memorias del Santo Rey*, c. lviii.

plished in all things, an example of every virtue, the mirror of Castile and Leon and all Spain, by whose counsel and wisdom the affairs of many kingdoms were governed. This noble queen," continues the chronicler, "was deplored in all the cities, towns, and villages of Castile and Leon; by all people, great and small, but *especially by poor cavaliers*, to whom she was ever a benefactress." [1]

Another heavy loss to King Fernando, about this time, was that of the Archbishop of Toledo, Don Rodrigo, the great adviser of the king in all his expeditions, and the prelate who first preached the grand crusade in Spain. He lived a life of piety, activity, and zeal, and died full of years, of honors, and of riches — having received princely estates and vast revenues from the king in reward of his services in the cause.

These private afflictions for a time occupied the royal mind; the king was also a little disturbed by some rash proceedings of his son, the hereditary Prince Alfonso, who, being left in the government of Murcia, took a notion of imitating his father in his conquests, and made an inroad into the Moorish kingdom of Valencia, at that time in a state of confusion. This brought on a collision with King Jayme of Aragon, surnamed the Conqueror, who had laid his hand upon all Valencia, as his by right of arms. There was thus danger of a rupture with Aragon, and of King Fernando having an enemy on his back, while busied in his wars in Andalusia. Fortunately King Jayme

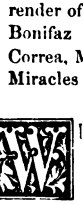
[1] *Cronica del Rey Don Fernando*, c. XIII.

had a fair daughter, the Princess Violante; and the grave diplomatists of the two courts determined that it were better the two children should marry, than the two fathers should fight. To this arrangement King Fernando and King Jayme gladly assented. They were both of the same faith; both proud of the name of Christian; both zealous in driving Mahometanism out of Spain, and in augmenting their empires with its spoils. The marriage was accordingly solemnized in Valladolid in the month of November in this same year; and now the saintly King Fernando turned his whole energies to this great and crowning achievement, the conquest of Seville, the emporium of Mahometanism in Spain.

Foreseeing, as long as the mouth of the Guadalquivir was open, the city could receive reinforcements and supplies from Africa, the king held consultations with a wealthy man of Burgos, Ramon Bonifaz, or Boniface, by name, — some say a native of France, — one well experienced in maritime affairs, and capable of fitting out and managing a fleet. This man he constituted his admiral, and sent him to Biscay to provide and arm a fleet of ships and galleys, with which to attack Seville by water, while the king should invest it by land.

CHAPTER XIV.

Investment of Seville. — All Spain aroused to Arms. — Surrender of Alcala Del Rio — The Fleet of Admiral Ramon Bonifaz Advances up the Guadalquivir. — Don Pelayo Correa, Master of Santiago. — His Valorous Deeds and the Miracles wrought in his Behalf.



HEN it was bruited abroad that King Fernando the Saint intended to besiege the great city of Seville, all Spain was roused to arms. The masters of the various military and religious orders, the ricos hombres, the princes, cavaliers, hidalgos, and every one of Castile and Leon capable of bearing arms, prepared to take the field. Many of the nobility of Catalonia and Portugal repaired to the standard of the king, as did other cavaliers of worth and prowess from lands far beyond the Pyrenees.

Prelates, priests, and monks likewise thronged to the army, — some to take care of the souls of those who hazarded their lives in this holy enterprise, others with a zealous determination to grasp buckler and lance, and battle with the arm of flesh against the enemies of God and the Church.

At the opening of spring the assembled host issued forth in shining array from the gates of Cordova. After having gained possession of Carmona, and Lora and Alcolea, and of other neigh-

boring places, — some by voluntary surrender others by force of arms, — the king crossed the Guadalquivir, with great difficulty and peril, and made himself master of several of the most important posts in the neighborhood of Seville. Among these was Alcala del Rio, a place of great consequence, through which passed all the succors from the mountains to the city. This place was bravely defended by Axataf in person, the commander of Seville. He remained in Alcala with three hundred Moorish cavaliers, making frequent sallies upon the Christians, and effecting great slaughter. At length he beheld all the country around laid waste, the grain burnt or trampled down, the vineyards torn up, the cattle driven away and the villages consumed; so that nothing remained to give sustenance to the garrison or the inhabitants. Not daring to linger there any longer, he departed secretly in the night and retired to Seville, and the town surrendered to King Fernando.

While the king was putting Alcala del Rio in a state of defense, Admiral Ramon Bonifaz arrived at the mouth of the Guadalquivir with a fleet of thirteen large ships and several small vessels and galleys. While he was yet hovering about the land, he heard of the approach of a great force of ships from Tangier, Ceuta, and Seville, and of an army to assail him from the shores. In this peril he sent in all speed for succor to the king; when it reached the sea-coast the enemy had not yet appeared; wherefore, thinking it a false alarm, the reinforcement returned

to the camp. Scarcely, however, had it departed when the Africans came swarming over the sea, and fell upon Ramon Bonifaz with a greatly superior force. The admiral, in no way dismayed, defended himself vigorously — sunk several of the enemy, took a few prizes, and put the rest to flight, remaining master of the river. The king had heard of the peril of the fleet, and, crossing the ford of the river, had hastened to its aid; but when he came to the sea-coast, he found it victorious, at which he was greatly rejoiced, and commanded that it should advance higher up the river.

It was on the twentieth of the month of August that King Fernando began formally the siege of Seville, having encamped his troops, small in number, but of stout hearts and valiant hands, near to the city on the banks of the river. From hence Don Pelayo Correa, the valiant Master of Santiago, with two hundred and sixty horsemen, many of whom were warlike friars, attempted to cross the river at the ford below Aznal Farache. Upon this, Aben Amaken, Moorish king of Niebla, sallied forth with a great host to defend the pass, and the cavaliers were exposed to imminent peril, until the king sent one hundred cavaliers to their aid, led on by Rodrigo Flores and Alonzo Tellez and Fernan Diañez.

Thus reinforced, the Master of Santiago scoured the opposite side of the river, and with his little army of scarce four hundred horsemen, mingled monks and soldiers, spread dismay throughout

the country. They attacked the town of Gelbes, and, after a desperate combat, entered it, sword in hand, slaying or capturing the Moors, and making rich booty. They made repeated assaults upon the castle of Triana, and had bloody combats with its garrison, but could not take the place. This hardy band of cavaliers had pitched their tents and formed their little camp on the banks of the river, below the castle of Aznal Farache. This fortress was situated on an eminence above the river, and its massive ruins, remaining at the present day, attest its formidable strength.

When the Moors from the castle towers looked down upon this little camp of Christian cavaliers, and saw them sallying forth and careering about the country, and returning in the evenings with cavalgadas of sheep and cattle, and mules laden with spoil, and long trains of captives, they were exceedingly wroth, and they kept a watch upon them, and sallied forth every day to fight with them, and to intercept stragglers from their camp, and to carry off their horses. Then the cavaliers concerted together, and they lay in ambush one day in the road by which the Moors were accustomed to sally forth, and when the Moors had partly passed their ambush, they rushed forth and fell upon them, and killed and captured above three hundred, and pursued the remainder to the very gates of the castle. From that time the Moors were so disheartened that they made no further sallies.

Shortly after, the Master of Santiago receiving

secret intelligence that a Moorish sea-captain had passed from Seville to Triana, on his way to succor the castle of Aznal Farache, placed himself, with a number of chosen cavaliers, in ambuscade at a pass by which the Moors were expected to come. After waiting a long time, their scouts brought word that the Moors had taken another road, and were nearly at the foot of the hill on which stood the castle. "Cavaliers," cried the master, "it is not too late; let us first use our spurs and then our weapons, and if our steeds prove good, the day will yet be ours." So saying, he put spurs to his horse, and the rest following his example, they soon came in sight of the Moors. The latter, seeing the Christians coming after them full speed, urged their horses up the hill towards the castle, but the Christians overtook them and slew seven of those in the rear. In the skirmish, Garci Perez struck the Moorish captain from his horse with a blow of his lance. The Christians rushed forward to take him prisoner. On seeing this, the Moors turned back, threw themselves between their commander and his assailants, and kept the latter in check while he was conveyed into the castle. Several of them fell, covered with wounds; the residue, seeing their chieftain safe, turned their reins and galloped for the castle, just entering in time to have the gates closed upon their pursuers.

Time and space permit not to recount the many other valorous deeds of Don Pelayo Correa, the good Master of Santiago, and his band

of cavaliers and monks. His little camp became a terror to the neighborhood, and checked the sallies of the Moorish mountaineers from the Sierra Morena. In one of his enterprises he gained a signal advantage over the foe, but the approach of night threatened to defraud him of his victory. Then the pious warrior lifted up his voice and supplicated the Virgin Mary in those celebrated words: "Santa Maria deten tu dia" (Holy Mary, detain thy day), for it was one of the days consecrated to the Virgin. The blessed Virgin listened to the prayer of her valiant votary; the daylight continued in a supernatural manner, until the victory of the good Master of Santiago was completed. In honor of this signal favor, he afterwards erected a temple to the Virgin by the name of Nuestra Señora de Tentudia.[1]

If any one should doubt this miracle, wrought in favor of this pious warrior and his soldiers of the cowl, it may be sufficient to relate another, which immediately succeeded, and which shows how peculiarly he was under the favor of Heaven. After the battle was over, his followers were ready to faint with thirst, and could find no stream or fountain; and when the good master saw the distress of his soldiers, his heart was touched with compassion, and, bethinking himself of the miracle performed by Moses, in an impulse of holy zeal and confidence, and in the name of the blessed Virgin, he struck a dry and barren rock with his lance, and instantly there gushed

[1] Zuniga, *Annales de Sevilla*, L. 1.

forth a fountain of water, at which all his Christian soldiery drank and were refreshed.[1] So much at present for the good Master of Santiago, Don Pelayo Correa.

[1] Jacob Paranes, *Lib. de los Maestros de St. Iago. Corona Gotica*, T. 3, § xiii. Zuniga, *Annales de Sevilla.*

CHAPTER XV.

King Fernando changes his Camp. — Garci Perez and the seven Moors.

KING FERNANDO the Saint soon found his encampment on the banks of the Guadalquivir too much exposed to the sudden sallies and insults of the Moors. As the land was level, they easily scoured the fields, carried off horses and stragglers from the camp, and kept it in continual alarm. He drew off, therefore, to a securer place, called Tablada, the same where at present is situated the hermitage of Nuestra Señora de el Balme. Here he had a profound ditch digged all round the camp, to shut up the passes from the Moorish cavalry. He appointed patrols of horsemen also, completely armed, who continually made the rounds of the camp, in successive bands, at all hours of the day and night.[1] In a little while his army was increased by the arrival of troops from all parts, — nobles, cavaliers, and rich men, with their retainers, — nor were there wanting holy prelates, who assumed the warrior, and brought large squadrons of well-armed vassals to the army. Merchants and artificers now daily ar

[1] *Corona Gotica*, T. 3, § viii.

rived, and wandering minstrels, and people of all sorts, and the camp appeared like a warlike city, where rich and sumptuous merchandise was mingled with the splendor of arms; and the various colors of the tents and pavilions, and the fluttering standards and pennons bearing the painted devices of the proudest houses of Spain, were gay and glorious to behold.

When the king had established the camp in Tablada he ordered that every day the foragers should sally forth in search of provisions and provender, guarded by strong bodies of troops. The various chiefs of the army took turns to command the guard who escorted the foragers. One day it was the turn of Garci Perez, the same cavalier who had killed the king of the Azules. He was a hardy, iron warrior, seasoned and scarred in warfare, and renowned among both Moors and Christians for his great prowess, his daring courage, and his coolness in the midst of danger. Garci Perez had lingered in the camp until some time after the foragers had departed, who were already out of sight. He at length set out to join them, accompanied by another cavalier. They had not proceeded far before they perceived seven Moorish genetes, or light-horsemen, directly in their road. When the companion of Garci Perez beheld such a formidable array of foes, he paused and said: "Señor Perez, let us return; the Moors are seven and we but two, and there is no law in the *duello* which obliges us to make front against such fearful odds."

To this Garci Perez replied: "Señor, forward, always forward; let us continue on our road; those Moors will never wait for us." The other cavalier, however, exclaimed such rashness, and turning the reins of his horse, returned as privately as possible to the camp, and hastened to his tent.

All this happened within sight of the camp. The king was at the door of his royal tent, which stood on a rising ground and overlooked the place where this occurred. When the king saw one cavalier return and the other continue, notwithstanding that there were seven Moors in the road, he ordered that some horsemen should ride forth to his aid.

Upon this Don Lorenzo Xuarez, who was with the king and had seen Garci Perez sally forth from the camp, said: "Your majesty may leave that cavalier to himself; that is Garci Perez, and he has no need of aid against seven Moors. If the Moors know him they will not meddle with him; and if they do, your majesty will see what kind of a cavalier he is."

They continued to watch the cavalier, who rode on tranquilly as if in no apprehension. When he drew nigh to the Moors, who were drawn up on each side of the road, he took his arms from his squire and ordered him not to separate from him. As he was lacing his *morion*, an embroidered cap which he wore on his head fell to the ground without his perceiving it. Having laced the capellina, he continued on his way, and his squire after him.

When the Moors saw him near by they knew by his arms that it was Garci Perez, and bethinking them of his great renown for terrible deeds in arms, they did not dare to attack him, but went along the road even with him, he on one side, they on the other, making menaces.

Garci Perez went on his road with great serenity, without making any movement. When the Moors saw that he heeded not their menaces, they turned round and went back to about the place where he dropped his cap.

Having arrived at some distance from the Moors, he took off his arms to return them to his squire, and unlacing the capellina, found that the cap was wanting. He asked the squire for it, but the latter knew nothing about it. Seeing that it had fallen, he again demanded his arms of the squire and returned in search of it, telling his squire to keep close behind him and look out well for it. The squire remonstrated. "What, señor," said he, "will you return and place yourself in such great peril for a mere capa? Have you not already done enough for your honor, in passing so daringly by seven Moors, and have you not been singularly favored by fortune in escaping unhurt, and do you seek again to tempt fortune for a cap?"

"Say no more," replied Garci Perez; "that cap was worked for me by a fair lady; I hold it of great value. Besides, dost thou not see that I have not a head to be without a cap?" alluding to the baldness of his head, which had

no hair in front. So saying, he tranquilly returned towards the Moors. When Don Lorenzo Xuarez saw this, he said to the king: "Behold! your majesty, how Garci Perez turns upon the Moors; since they will not make an attack, he means to attack them. Now your majesty will see the noble valor of this cavalier, if the Moors dare to await him." When the Moors beheld Garci Perez approaching they thought he meant to assault them, and drew off, not daring to encounter him. When Don Lorenzo saw this he exclaimed, —

"Behold! your majesty, the truth of what I told you. These Moors dare not wait for him. I knew well the valor of Garci Perez, and it appears the Moors are aware of it likewise."

In the mean time Garci Perez came to the place where the capa had fallen, and beheld it upon the earth. Then he ordered his squire to dismount and pick it up, and putting it deliberately on his head, he continued on his way to the foragers.

When he returned to the camp from guarding the foragers, Don Lorenzo asked him, in presence of the king, who was the cavalier who had set out with him from the camp, but had turned back on sight of the Moors; he replied that he did not know him, and he was confused, for he perceived that the king had witnessed what had passed, and he was so modest withal, that he was ever embarrassed when his deeds were praised in his presence.

Don Lorenzo repeatedly asked him who was

the recreant cavalier, but he always replied that he did not know, although he knew full well and saw him daily in the camp. But he was too generous to say anything that should take away the fame of another, and he charged his squire that never, by word or look, he should betray the secret; so that, though inquiries were often made, the name of that cavalier was never discovered.

CHAPTER XVI.

Of the Raft built by the Moors, and how it was Boarded by Admiral Bonifaz. — Destruction of the Moorish Fleet. — Succor from Africa.

WHILE the army of King Fernando the Saint harassed the city by land and cut off its supplies, the bold Bonifaz, with his fleet, shut up the river, prevented all succor from Africa, and menaced to attack the bridge between Triana and Seville, by which the city derived its sustenance from the opposite country. The Moors saw their peril. If this pass were destroyed, famine must be the consequence, and the multitude of their soldiers, on which at present they relied for safety, would then become the cause of their destruction.

So the Moors devised a machine by which they hoped to sweep the river and involve the invading fleet in ruin. They made a raft so wide that it reached from one bank to the other, and they placed all around it pots and vessels filled with resin, pitch, tar, and other combustibles, forming what is called Greek fire, and upon it was a great number of armed men; and on each shore — from the castle of Triana on the one side, and from the city on the other — sallied forth legions

of troops, to advance at the same time with the raft. The raft was preceded by several vessels well armed, to attack the Christian ships, while the soldiers on the raft should hurl on board their pots of fire; and at length, setting all the combustibles in a blaze, should send the raft flaming into the midst of the hostile fleet, and wrap it in one general conflagration.

When everything was prepared, the Moors set off by land and water, confident of success. But they proceeded in a wild, irregular manner, shouting and sounding drums and trumpets, and began to attack the Christian ships fiercely, but without concert, hurling their pots of fire from a distance, filling the air with smoke, but falling short of their enemy. The tumultuous uproar of their preparations had put all the Christians on their guard. The bold Bonifaz waited not to be assailed; he boarded the raft, attacked vigorously its defenders, put many of them to the sword, and drove the rest into the water, and succeeded in extinguishing the Greek fire. He then encountered the ships of war, grappling them and fighting hand to hand from ship to ship. The action was furious and bloody, and lasted all the day. Many were cut down in flight, many fell into the water, and many in despair threw themselves in and were drowned.

The battle had raged no less fiercely upon the land. On the side of Seville, the troops had issued from the camp of King Fernando, while on the opposite shore the brave Master of Santiago, Don Pelayo Perez Correa, with his war-

riors and fighting friars, had made sharp work with the enemy. In this way a triple battle was carried on; there was the rush of squadrons, the clash of arms, and the din of drums and trumpets on either bank, while the river was covered with vessels, tearing each other to pieces as it were, their crews fighting in the midst of flames and smoke, the waves red with blood and filled with the bodies of the slain. At length the Christians were victorious; most of the enemies' vessels were taken or destroyed, and on either shore the Moors, broken and discomfited, fled, — those on the one side for the gates of Seville, and those on the other for the castle of Triana, — pursued with great slaughter by the victors.

Notwithstanding the great destruction of their fleet, the Moors soon renewed their attempts upon the ships of Ramon Bonifaz, for they knew that the salvation of the city required the freedom of the river. Succor arrived from Africa, of ships, with troops and provisions; they rebuilt the fire-ships which had been destroyed, and incessant combats, feints, and stratagems took place daily, both on land and water. The admiral stood in great dread of the Greek fire used by the Moors. He caused large stakes of wood to be placed in the river, to prevent the passage of the fire-ships. This for some time was of avail; but the Moors, watching an opportunity when the sentinels were asleep, came and threw cables round the stakes, and fastening the other ends to their vessels, made all sail, and, by the help of wind and oars, tore away the stakes and carried

them off with shouts of triumph. The clamorous exultation of the Moors betrayed them. The Admiral Bonifaz was aroused. With a few of the lightest of his vessels he immediately pursued the enemy. He came upon them so suddenly that they were too much bewildered either to fight or fly. Some threw themselves into the waves in affright; others attempted to make resistance and were cut down. The admiral took four barks laden with arms and provisions, and with these returned in triumph to his fleet.[1]

[1] *Cronica Gotica*, L. 3, § 13. *Cronica General*, pt. 4. *Cronica de Santo Rey*, c. 55.

CHAPTER XVII.

Of the Stout Prior, Ferran Ruyz, and how he rescued his Cattle from the Moors. — Further Enterprises of the Prior, and of the Ambuscade into which he Fell.

IT happpened one day that a great part of the cavaliers of the army were absent, some making cavalgadas about the country, others guarding the foragers, and others gone to receive the Prince Alfonso, who was on his way to the camp from Murcia. At this time ten Moorish cavaliers, of the brave lineage of the Azules, finding the Christian camp but thinly peopled, came prowling about, seeking where they might make a bold inroad. As they were on the lookout they came to that part of the camp where were the tents of the stout Friar Ferran Ruyz, prior of the hospital. The stout prior, and his fighting brethren, were as good at foraging as fighting. Around their quarters there were several sleek cows grazing, which they had carried off from the Moors. When the Azules saw these, they thought to make a good prize, and to bear off the prior's cattle as a trophy. Careering lightly round, therefore, between the cattle and the camp, they began to drive them towards the city. The alarm was given in the camp, and six sturdy friars sallied forth, on foot, with two cav-

aliers, in pursuit of the marauders. The prior himself was roused by the noise; when he heard that the beeves of the Church were in danger his ire was kindled; and buckling on his armor, he mounted his steed and galloped furiously to the aid of his valiant friars, and the rescue of his cattle. The Moors attempted to urge on the lagging and full-fed kine, but finding the enemy close upon them, they were obliged to abandon their spoil among the olive-trees, and to retreat. The prior then gave the cattle in charge to a squire, to drive them back to the camp. He would have returned himself, but his friars had continued on for some distance. The stout prior, therefore, gave spurs to his horse and galloped beyond them, to turn them back. Suddenly great shouts and cries arose before and behind him, and an ambuscade of Moors, both horse and foot, came rushing out of a ravine. The stout Prior of San Juan saw that there was no retreat; and he disdained to render himself a prisoner. Commending himself to his patron saint, and bracing his shield, he charged bravely among the Moors, and began to lay about him with a holy zeal of spirit and a vigorous arm of flesh. Every blow that he gave was in the name of San Juan, and every blow laid an infidel in the dust. His friars, seeing the peril of their leader, came running to his aid, accompanied by a number of cavaliers. They rushed into the fight, shouting, "San Juan! San Juan!" and began to deal such sturdy blows as savored more of the camp than of the cloister. Great and fierce was this struggle between cowl

and turban. The ground was strewn with bodies of the infidels; but the Christians were a mere handful among a multitude. A burly friar, commander of Sietefilla, was struck to the earth, and his shaven head cleft by a blow of a scimetar; several squires and cavaliers, to the number of twenty, fell covered with wounds; yet still the stout prior and his brethren continued fighting with desperate fury, shouting incessantly, "San Juan! San Juan!" and dealing their blows with as good heart as they had ever dealt benedictions on their followers.

The noise of this skirmish, and the holy shouts of the fighting friars, resounded through the camp. The alarm was given, "The Prior of San Juan is surrounded by the enemy! To the rescue! to the rescue!" The whole Christian host was in agitation, but none were so alert as those holy warriors of the Church, Don Garcia, Bishop of Cordova, and Don Sancho, Bishop of Coria. Hastily summoning their vassals, horse and foot, they bestrode their steeds, with cuirass over cassock, and lance instead of crosier, and set off at full gallop to the rescue of their brother saints. When the Moors saw the warrior bishops and their retainers scouring to the field, they gave over the contest, and leaving the prior and his companions, they drew off towards the city. Their retreat was soon changed to a headlong flight; for the bishops, not content with rescuing the prior, continued in pursuit of his assailants. The Moorish foot-soldiers were soon overtaken and either slaughtered or made prisoners: nor did the

horsemen make good their retreat into the city, until the powerful arm of the Church had visited their rear with pious vengeance.[1] Nor did the chastisement of Heaven end here. The stout prior of the hospital, being once aroused, was full of ardor and enterprise. Concerting with the Prince Don Enrique, and the Masters of Calatrava and Alcantara, and the valiant Lorenzo Xuarez, they made a sudden assault by night on the suburb of Seville called Benaljofar, and broke their way into it with fire and sword. The Moors were roused from their sleep by the flames of their dwellings and the shouts of the Christians. There was hard and bloody fighting. The prior of the hospital, with his valiant friars, was in the fiercest of the action, and their war-cry of "San Juan! San Juan!" was heard in all parts of the suburb. Many houses were burnt, many sacked, many Moors slain or taken prisoners, and the Christian knights and warrior friars, having gathered together a great cavalgada of the flocks and herds which were in the surburb, drove it off in triumph to the camp, by the light of the blazing dwellings.

A like inroad was made by the prior and the same cavaliers, a few nights afterwards, into the suburb called Macarena, which they laid waste in like manner, bearing off wealthy spoils. Such was the pious vengeance which the Moors brought upon themselves by meddling with the kine of the stout prior of the hospital.

[1] *Cronica General*, pt. 4, p. 338.

CHAPTER XVIII.

Bravado of the Three Cavaliers. — Ambush at the Bridge over the Guadayra. — Desperate Valor of Garci Perez. — Grand Attempt of Admiral Bonifaz on the Bridge of Boats. — Seville dismembered from Triana.

OF all the Christian cavaliers who distinguished themselves in this renowned siege of Seville, there was none who surpassed in valor the bold Garci Perez de Vargas. This hardy knight was truly enamored of danger, and like a gamester with his gold, he seemed to have no pleasure of his life except in putting it in constant jeopardy. One of the greatest friends of Garci Perez was Don Lorenzo Xuarez Gallinato, the same who had boasted of the valor of Garci Perez at the time that he exposed himself to be attacked by seven Moorish horsemen. They were not merely companions, but rivals in arms; for in this siege it was the custom among the Christian knights to vie with each other in acts of daring enterprise.

One morning, as Garci Perez, Don Lorenzo Xuarez, and a third cavalier, named Alfonso Tello, were on horseback, patrolling the skirts of the camp, a friendly contest rose between them as to who was most adventurous in arms. To settle the question, it was determined to put

the proof to the Moors, by going alone and striking the points of their lances in the gate of the city.

No sooner was this mad bravado agreed upon than they turned the reins of their horses and made for Seville. The Moorish sentinels, from the towers of the gate, saw three Christian knights advancing over the plain, and supposed them to be messengers or deserters from the army. When the cavaliers drew near, each struck his lance against the gate, and wheeling round, put spurs to his horse and retreated. The Moors, considering this a scornful defiance, were violently exasperated, and sallied forth in great numbers to revenge the insult. They soon were hard on the traces of the Christian cavaliers. The first who turned to fight with them was Alfonso Tello, being of a fiery and impatient spirit. The second was Garci Perez; the third was Don Lorenzo, who waited until the Moors came up with them, when he braced his shield, couched his lance, and took the whole brunt of their charge. A desperate fight took place, for though the Moors were overwhelming in number, the cavaliers were three of the most valiant warriors in Spain. The conflict was beheld from the camp. The alarm was given; the Christian cavaliers hastened to the rescue of their companions in arms; squadron after squadron pressed to the field, the Moors poured out reinforcements from the gate; in this way a general battle ensued, which lasted a great part of the

day, until the Moors were vanquished and driven within their walls.

There was one of the gates of Seville, called the gate of the Alcazar, which led out to a small bridge over the Guadayra. Out of this gate the Moors used to make frequent sallies, to fall suddenly upon the Christian camp, or to sweep off the flocks and herds about its outskirts, and then to scour back to the bridge, beyond which it was dangerous to pursue them.

The defense of this part of the camp was intrusted to those two valiant compeers in arms, Garci Perez de Vargas and Don Lorenzo Xuarez; and they determined to take ample revenge upon the Moors for all the depredations they had committed. They chose, therefore, about two hundred hardy cavaliers, the flower of those seasoned warriors on the opposite side of the Guadalquivir, who formed the little army of the good Master of Santiago. When they were all assembled together, Don Lorenzo put them in ambush, in the way by which the Moors were accustomed to pass in their maraudings, and he instructed them, in pursuing the Moors, to stop at the bridge, and by no means to pass beyond it; for between it and the city there was a great host of the enemy, and the bridge was so narrow that to retreat over it would be perilous in the extreme. This order was given to all, but was particularly intended for Garci Perez, to restrain his daring spirit, which was ever apt to run into peril.

They had not been long in ambush when they

heard the distant tramp of the enemy upon the bridge, and found that the Moors were upon the forage. They kept concealed, and the Moors passed by them in careless and irregular manner, as men apprehending no danger. Scarce had they gone by when the cavaliers rushed forth, charged into the midst of them, and threw them all into confusion. Many were killed or overthrown in the shock, the rest took to flight, and made at full speed for the bridge. Most of the Christian soldiers, according to orders, stopped at the bridge; but Don Lorenzo, with a few of his cavaliers, followed the enemy half way across, making great havoc in that narrow pass. Many of the Moors, in their panic, flung themselves from the bridge, and perished in the Guadayra; others were cut down and trampled under the hoofs of friends and foes. Don Lorenzo, in the heat of the fight, cried aloud incessantly, defying the Moors, and proclaiming his name, — "Turn hither! turn hither! 'Tis I, Lorenzo Xuarez!" But few of the Moors cared to look him in the face.

Don Lorenzo now returned to his cavaliers, but on looking round, Garci Perez was not to be seen. All were dismayed, fearing some evil fortune had befallen him; when, on casting their eyes beyond the bridge, they saw him on the opposite side, surrounded by Moors and fighting with desperate valor.

"Garci Perez has deceived us," said Don Lorenzo, "and has passed the bridge, contrary to agreement. But to the rescue, comrades! never

let it be said that so good a cavalier as Garci Perez was lost for want of our assistance." So saying, they all put spurs to their horses, rushed again upon the bridge, and broke their way across, cutting down and overturning the Moors, and driving great numbers to fling themselves into the river. When the Moors who had surrounded Garci Perez saw this band of cavaliers rushing from the bridge, they turned to defend themselves. The contest was fierce, but broken; many of the Moors took refuge in the river, but the Christians followed and slew them among the waves. They continued fighting for the remainder of the day, quite up to the gate of the Alcazar; and if the chronicles of the times speak with their usual veracity, full three thousand infidels bit the dust on that occasion. When Don Lorenzo returned to the camp, and was in presence of the king and of numerous cavaliers, great encomiums were passed upon his valor; but he modestly replied that Garci Perez had that day made them good soldiers by force.

From that time forward the Moors attempted no further inroads into the camp, so severe a lesson had they received from these brave cavaliers.[1]

The city of Seville was connected with the suburb of Triana by a strong bridge of boats, fastened together by massive chains of iron. By this bridge a constant communication was kept up between Triana and the city, and mutual aid and

[1] *Cronica General de España*, pt. 4. *Cronica del Rey Fernando el Santo*, c. 60. *Corona Gotica*, T. 3, p. 126.

support passed and repassed. While this bridge remained, it was impossible to complete the investment of the city, or to capture the castle of Triana.

The bold Admiral Bonifaz at length conceived a plan to break this bridge asunder, and thus to cut off all communication between the city and Triana. No sooner had this idea entered his mind than he landed, and proceeded with great speed to the royal tent, to lay it before the king. Then a consultation was summoned by the king of ancient mariners and artificers of ships, and other persons learned in maritime affairs; and after Admiral Bonifaz had propounded his plan, it was thought to be good, and all preparations were made to carry it into effect. The admiral took two of his largest and strongest ships, and fortified them at the prows with solid timber and with plates of iron; and he put within them a great number of chosen men, well armed and provided with everything for attack and defense. Of one he took the command himself. It was the third day of May, the day of the most Holy Cross, that he chose for this grand and perilous attempt; and the pious King Fernando, to insure success, ordered that a cross should be carried as a standard at the masthead of each ship.

On the third of May, towards the hour of noon, the two ships descended the Guadalquivir for some distance, to gain room to come up with the greater violence. Here they waited the rising of the tide, and as soon as it was in full force, and a favorable wind had sprung up from the

sea, they hoisted anchor, spread all sail, and put themselves in the midst of the current. The whole shores were lined on each side with Christian troops, watching the event with great anxiety. The king and the Prince Alfonso, with their warriors, on the one side had drawn close to the city to prevent the sallying forth of the Moors, while the good Master of Santiago, Don Pelayo Perez Correa, kept watch upon the gates of Triana. The Moors crowded the tops of their towers, their walls and house-tops, and prepared engines and weapons of all kinds to overwhelm the ships with destruction.

Twice the bold admiral set all sail and started on his career, and twice the wind died away before he had proceeded half his course. Shouts of joy and derision rose from the walls and towers of Seville, while the warriors in the ships began to fear that their attempt would be unsuccessful. At length a fresh and strong wind arose that swelled every sail and sent the ships ploughing up the waves of the Guadalquivir. A dead silence prevailed among the hosts on either bank, even the Moors remained silent, in fixed and breathless suspense. When the ships arrived within reach of the walls of the city and the suburbs, a tremendous attack was commenced from every wall and tower; great engines discharged stones and offensive weapons of all kinds, and flaming pots of Greek fire. On the tower of gold were stationed catapults and vast crossbows that were worked with cranks, and from hence an iron shower was rained upon the ships.

The Moors in Triana were equally active; from every wall and turret, from house-tops, and from the banks of the river, an incessant assault was kept up with catapults, cross-bows, slings, darts, and everything that could annoy. Through all this tempest of war, the ships kept on their course. The first ship which arrived struck the bridge on the part towards Triana. The shock resounded from shore to shore, the whole fabric trembled, the ship recoiled and reeled, but the bridge was unbroken; and shouts of joy rose from the Moors on each side of the river. Immediately after came the ship of the admiral. It struck the bridge just about the centre with a tremendous crash. The iron chains which bound the boats together snapped as if they had been flax. The boats were crushed and shattered and flung wide asunder, and the ship of the admiral proceeded in triumph through the open space. No sooner did the king and the Prince Alfonso see the success of the admiral, than they pressed with their troops closely round the city, and prevented the Moors from sallying forth; while the ships, having accomplished their enterprise, extricated themselves from their dangerous situation, and returned in triumph to their accustomed anchorage. This was the fatal blow that dismembered Seville from Triana, and insured the downfall of the city.

CHAPTER XIX.

Investment of Triana. — Garci Perez and the Infanzon.

ON the day after the breaking of the bridge, the king, the Prince Alfonso, the Prince Enrique, the various masters of the orders, and a great part of the army, crossed the Guadalquivir and commenced an attack on Triana, while the bold Admiral Bonifaz approached with his ships and assaulted the place from the water. But the Christian army was unprovided with ladders or machines for the attack, and fought to great disadvantage. The Moors, from the safe shelter of their walls and towers, rained a shower of missiles of all kinds. As they were so high above the Christians, their arrows, darts, and lances came with the greater force. They were skillful with the cross-bow, and had engines of such force that the darts which they discharged would sometimes pass through a cavalier all armed, and bury themselves in the earth.[1]

The very women combated from the walls, and hurled down stones that crushed the warriors beneath.

While the army was closely investing Triana, and fierce encounters were daily taking place be-

[1] *Cronica General*, pt. 4, 341.

tween Moor and Christian, there arrived at the camp a youthful Infanzon, or noble, of proud lineage. He brought with him a shining train of vassals, all newly armed and appointed, and his own armor, all fresh and lustrous, showed none of the dents and bruises and abuses of the war. As this gay and gorgeous cavalier was patrolling the camp, with several cavaliers, he beheld Garci Perez pass by, in armor and accoutrements all worn and soiled by the hard service he had performed, and he saw a similar device to his own, of white waves, emblazoned on the scutcheon of this unknown warrior. Then the nobleman was highly ruffled and incensed, and he exclaimed, "How is this? who is this sorry cavalier that dares to bear these devices? By my faith, he must either give them up or show his reasons for usurping them." The other cavaliers exclaimed, "Be cautious how you speak; this is Garci Perez; a braver cavalier wears not sword in Spain. For all he goes thus modestly and quietly about, he is a very lion in the field, nor does he assume anything that he cannot well maintain. Should he hear this which you have said, trust us he would not rest quiet until he had terrible satisfaction."

Now so it happened that certain mischief-makers carried word to Garci Perez of what the nobleman had said, expecting to see him burst into fierce indignation, and defy the other to the field. But Garci Perez remained tranquil, and said not a word.

Within a day or two after, there was a sally

from the castle of Triana and a hot skirmish between the Moors and Christians; and Garci Perez and the Infanzon, and a number of cavaliers, pursued the Moors up to the barriers of the castle. Here the enemy rallied and made a fierce defense, and killed several of the cavaliers. But Garci Perez put spurs to his horse, and couching his lance, charged among the thickest of the foes, and followed by a handful of his companions, drove the Moors to the very gates of Triana. The Moors seeing how few were their pursuers turned upon them, and dealt bravely with sword and lance and mace, while stones and darts and arrows were rained down from the towers above the gates. At length the Moors took refuge within the walls, leaving the field to the victorious cavaliers. Garci Perez drew off coolly and calmly amidst a shower of missiles from the wall. He came out of the battle with his armor all battered and defaced; his helmet bruised, the crest broken off, and his buckler so dented and shattered that the device could scarcely be perceived. On returning to the barrier, he found there the Infanzon, with his armor all uninjured, and his armorial bearing as fresh as if just emblazoned, for the vaunting warrior had not ventured beyond the barrier. Then Garci Perez drew near to the Infanzon, and eying him from head to foot, "Señor cavalier," said he, "you may well dispute my right to wear this honorable device in my shield, since you see I take so little care of it that it is almost destroyed. You, on the other hand, are worthy of bearing it. You are the guardian angel

of honor, since you guard it so carefully as to put it to no risk. I will only observe to you that the sword kept in the scabbard rusts, and the valor that is never put to the proof becomes sullied." [1]

At these words the Infanzon was deeply humiliated, for he saw that Garci Perez had heard of his empty speeches, and he felt how unworthily he had spoken of so valiant and magnanimous a cavalier. "Señor cavalier," said he, "pardon my ignorance and presumption; you alone are worthy of bearing those arms, for you derive not nobility from them, but ennoble them by your glorious deeds."

Then Garci Perez blushed at the praises he had thus drawn upon himself, and he regretted the harshness of his words towards the Infanzon, and he not merely pardoned him all that had passed, but gave him his hand in pledge of amity, and from that time they were close friends and companions in arms. [2]

[1] *Cronica General*, pt. 4. *Corona Gotica*, T. 3, § 16.
[2] *Cronica General*, pt 4. *Cronica del Rey Santo. Corona Gotica*, T. 3, § 16.

CHAPTER XX.

Capitulation of Seville.— Dispersion of the Moorish Inhabitants. — Triumphant Entry of King Fernando.

ABOUT this time there arrived in Seville a Moorish alfaqui, named Orias, with a large company of warriors, who came to this war as if performing a pilgrimage, for it was considered a holy war no less by infidels than Christians. This Orias was of a politic and crafty nature, and he suggested to the commander of Seville a stratagem by which they might get Prince Alfonso in their power, and compel King Fernando to raise the siege by way of ransom. The counsel of Orias was adopted, after a consultation with the principal cavaliers, and measures taken to carry it into execution; a Moor was sent, therefore, as if secretly and by stealth, to Prince Alfonso, and offered to put him in possession of two towers of the wall, if he would come in person to receive them, which towers once in his possession, it would be easy to overpower the city.

Prince Alfonso listened to the envoy with seeming eagerness, but suspected some deceit, and thought it unwise to put his person in such jeopardy. Lest, however, there should be truth in his proposals, a party of chosen cavaliers were

sent as if to take possession of the towers, and with them was Don Pero Nuñez de Guzman, disguised as the prince.

When they came to the place where the Moors had appointed to meet them, they beheld a party of infidels, strongly armed, who advanced with sinister looks, and attempted to surround Don Nuñez, but he, being on his guard, put spurs to his horse, and, breaking through the midst of them, escaped. His companions followed his example, all but one, who was struck from his horse and cut to pieces by the Moors.[1]

Just after this event there arrived a great reinforcement to the camp from the city of Cordova, bringing provisions and various munitions of war. Finding his army thus increased, the king had a consultation with Admiral Bonifaz, and determined completely to cut off all communication between Seville and Triana, for the Moors still crossed the river occasionally by fording. When they were about to carry their plan into effect, the crafty Alfaqui Orias crossed to Triana, accompanied by a number of Ganzules. He was charged with instructions to the garrison, and to concert some mode of reuniting their forces, or of effecting some blow upon the Christian camp; for unless they could effect a union and coöperation, it would be impossible to make much longer resistance.

Scarce had Orias passed, when the Christian sentinels gave notice. Upon this, a detachment of the Christian army immediately crossed and

[1] *Cronica General*, pt. 4, p. 424.

took possession of the opposite shore, and Admiral Bonifaz stationed his fleet in the middle of the river. Thus the return of Orias was prevented, and all intercourse between the places, even by messenger, completely interrupted. The city and Triana were now severally attacked, and unable to render each other assistance. The Moors were daily diminishing in number; many slain in battle, many taken captive, and many dying of hunger and disease. The Christian forces were daily augmenting, and were animated by continual success, whereas mutiny and sedition began to break out among the inhabitants of the city. The Moorish commander Axataf, therefore, seeing all further resistance vain, sent ambassadors to capitulate with King Fernando. It was a hard and humiliating struggle to resign this fair city, the queen of Andalusia, the seat of Moorish sway and splendor, and which had been under Moorish domination ever since the Conquest.

The valiant Axataf endeavored to make various conditions; that King Fernando should raise the siege on receiving the tribute which had hitherto been paid to the miramamolin. This being peremptorily refused, he offered to give up a third of the city, and then half, building at his own cost a wall to divide the Moorish part from the Christian. King Fernando, however, would listen to no such terms. He demanded the entire surrender of the place, with the exception of the persons and effects of the inhabitants, and permitting the commander to retain possession of

St. Lucar, Aznal Farache, and Niebla. The commander of Seville saw the sword suspended over his head, and had to submit; the capitulations of the surrender were signed, when Axataf made one last request, that he might be permitted to demolish the grand mosque and the principal tower (or Giralda) of the city.[1] He felt that these would remain perpetual monuments of his disgrace. The Prince Alfonso was present when this last demand was made, and his father looked at him significantly, as if he desired the reply to come from his lips. The prince rose indignantly and exclaimed, that if there should be a single tile missing from the temple or a single brick from the tower, it should be paid by so many lives that the streets of Seville should run with blood. The Moors were silenced by this reply, and prepared with heavy hearts to fulfill the capitulation. One month was allowed them for the purpose, the alcazar or citadel of Seville being given up to the Christians as a security.

On the twenty-third day of November this important fortress was surrendered, after a siege of eighteen months. A deputation of the principal Moors came forth and presented King Fernando with the keys of the city; at the same time the aljamia, or council of the Jews, presented him with the key of Jewry, the quarter of the city which they inhabited. This key was notable for its curious workmanship. It was formed of all kinds of metals. The guards of it were wrought into letters, bearing the fol-

[1] *Mariana*, L. 13, c. 7.

lowing signification, — "God will open — the king will enter." On the ring was inscribed in Hebrew, — "The King of kings will enter; all the world will behold him." This key is still preserved in the cathedral of Seville, in the place where repose the remains of the sainted King Fernando.[1]

During the month of grace the Moors sold such of their effects as they could not carry with them, and the king provided vessels for such as chose to depart for Africa. Upwards of one hundred thousand, it is said, were thus convoyed by Admiral Bonifaz, while upwards of two hundred thousand dispersed themselves throughout such of the territory of Andalusia as still remained in possession of the Moors.

When the month was expired, and the city was evacuated by its Moorish inhabitants, King Fernando the Saint entered in solemn triumph, in a grand religious and military procession. There were all the captains and cavaliers of the army, in shining armor, with the prelates, and masters of the religious and military orders, and the nobility of Castile, Leon, and Aragon, in their richest apparel. The streets resounded with the swelling notes of martial music and with the joyous acclamations of the multitude.

[1] In Castile, whenever the kings entered any place where there was a synagogue, the Jews assembled in council and paid to the Monteros, or bull-fighters, twelve maravedis each, to guard them, that they should receive no harm from the the Christians; being held in such contempt and odium, that it was necessary they should be under the safeguard of the king, not to be injured or insulted.*

* Zuniga, *Annales de Sevilla.*

In the midst of the procession was the venerable effigy of the most Holy Mary, on a triumphal car of silver, wrought with admirable skill; and immediately after followed the pious king, with a drawn sword in his hand, and on his left was Prince Alfonso and the other princes.

The procession advanced to the principal mosque, which had been purified and consecrated as a Christian temple, where the triumphal car of the Holy Virgin was placed at the grand altar. Here the pious king knelt and returned thanks to Heaven and the Virgin for this signal victory, and all present chanted *Te Deum Laudamus.*

CHAPTER XXI.

Death of King Fernando.

WHEN King Fernando had regulated everything for the good government and prosperity of Seville, he sallied forth with his conquering army to subdue the surrounding country. He soon brought under subjection Xerez, Medina Sidonia, Alua, Bepel, and many other places near the sea-coast; some surrendered voluntarily, others were taken by force; he maintained a strict peace with his vassal the King of Granada, but finding not sufficient scope for his arms in Spain, and being inflamed with a holy zeal in the cause of the faith, he determined to pass over into Africa, and retaliate upon the Moslems their daring invasion of his country. For this purpose he ordered a powerful armada to be prepared in the ports of Cantabria, to be put under the command of the bold Admiral Bonifaz.

In the midst of his preparations, which spread consternation throughout Mauritania, the pious king fell dangerously ill at Seville of a dropsy. When he found his dying hour approaching, he made his death-bed confession, and requested the holy Sacrament to be administered to him. A train of bishops and other clergy, among whom

was his son Philip, Archbishop of Seville, brought the Sacrament into his presence. The king rose from his bed, threw himself on his knees, with a rope round his neck and a crucifix in his hand, and poured forth his soul in penitence and prayer. Having received the *viatica* and the holy Sacrament, he commanded all ornaments of royalty to be taken from his chamber. He assembled his children round his bedside, and blessed his son the Prince Alfonso, as his first-born and the heir of his throne, giving him excellent advice for the government of his kingdom, and charging him to protect the interests of his brethren. The pious king afterwards fell into an ecstasy or trance, in which he beheld angels watching round his bed to bear his soul to heaven. He awoke from this in a state of heavenly rapture, and, asking for a candle, he took it in his hand and made his ultimate profession of the faith. He then requested the clergy present to repeat the litanies, and to chant the *Te Deum Laudamus.* In chanting the first verse of the hymn, the king gently inclined his head, with perfect serenity of countenance, and rendered up his spirit. "The hymn," says the ancient chronicle, "which was begun on earth by men, was continued by the voices of angels, which were heard by all present." These doubtless were the angels which the king in his ecstasy had beheld around his couch, and which now accompanied him, in his glorious ascent to heaven, with songs of holy triumph. Nor was it in his chamber alone that these voices were heard, but in all the

royal alcazars of Seville, the sweetest voices were heard in the air and seraphic music, as of angelic choirs, at the moment that the sainted king expired.[1] He died on the 30th of May, the vespers of the Holy Trinity, in the year of the Incarnation one thousand two hundred and forty-two, aged seventy-three years — having reigned thirty-five years over Castile and twenty over Leon.

Two days after his death he was interred in his royal chapel in the Holy Church, in a sepulchre of alabaster, which still remains. It is asserted by grave authors that at the time of putting his body in the sepulchre, the choir of angels again was heard chanting his eulogium, and filling the air with sweet melody in praise of his virtues.[2]

When Alhamar, the Moorish king of Granada, heard of his death, he caused great demonstrations of mourning to be made throughout his dominions. During his life he sent yearly a number of Moors with one hundred wax tapers, to assist at his exequies, which ceremony was observed by his successors, until the time of the conquest of Granada by Fernando the Catholic.[3]

[1] Pablo de Espinosa, *Grandesas de Sevilla*, fol. 146. *Cronica del Santo Rey*, c. 78. *Corona Gotica*, T. 3. p. 166.

[2] Argoti de Molina, *Nobleza de Andaluzia*, L. 1, c. 21. Tomas Bocio, *Signales de la Iglesia*, L. 20. Don Rodrigo Sanchez, Bishop of Palencia, pt. 3, c. 40.

[3] Pablo de Espinosa, fol. 146.

SPANISH ROMANCE

SPANISH ROMANCE.

To the Editor of "The Knickerbocker": —

SIR, — I have already given you a legend or two, drawn from ancient Spanish sources, and may occasionally give you a few more. I love these old Spanish themes, especially when they have a dash of the Morisco in them, and treat of the times when the Moslems maintained a foothold in the peninsula. They have a high, spicy, oriental flavor, not to be found in any other themes that are merely European. In fact, Spain is a country that stands alone in the midst of Europe — severed in habits, manners, and modes of thinking from all its continental neighbors. It is a romantic country; but its romance has none of the sentimentality of modern European romance; it is chiefly derived from the brilliant regions of the East, and from the high-minded school of Saracenic chivalry.

The Arab invasion and conquest brought a higher civilization, and a nobler style of thinking into Gothic Spain. The Arabs were a quick-witted, sagacious, proud-spirited, and poetical people, and were imbued with oriental science

and literature. Wherever they established a seat of power, it became a rallying-place for the learned and ingenious; and they softened and refined the people whom they conquered. By degrees, occupancy seemed to give them a hereditary right to their foothold in the land; they ceased to be looked upon as invaders, and were regarded as rival neighbors. The peninsula, broken up into a variety of states, both Christian and Moslem, became for centuries a great campaigning ground, where the art of war seemed to be the principal business of man, and was carried to the highest pitch of romantic chivalry. The original ground of hostility, a difference of faith, gradually lost its rancor. Neighboring states, of opposite creeds, were occasionally linked together in alliances, offensive and defensive; so that the Cross and Crescent were to be seen side by side, fighting against some common enemy. In times of peace, too, the noble youth of either faith resorted to the same cities, Christian or Moslem, to school themselves in military science. Even in the temporary truces of sanguinary wars, the warriors who had recently striven together in the deadly conflicts of the field, laid aside their animosity, met at tournaments, jousts, and other military festivities, and exchanged the courtesies of gentle and generous spirits. Thus the opposite races became frequently mingled together in peaceful intercourse, or if any rivalry took place, it was in those high courtesies and nobler acts which bespeak the accomplished cavalier. Warriors of opposite creeds

became ambitious of transcending each other in magnanimity as well as valor. Indeed, the chivalric virtues were refined upon to a degree sometimes fastidious and constrained, but at other times inexpressibly noble and affecting. The annals of the times teem with illustrious instances of high-wrought courtesy, romantic generosity, lofty disinterestedness, and punctilious honor, that warm the very soul to read them. These have furnished themes for national plays and poems, or have been celebrated in those all-pervading ballads, which are as the life-breath of the people, and thus have continued to exercise an influence on the national character which centuries of vicissitude and decline have not been able to destroy; so that, with all their faults, and they are many, the Spaniards, even at the present day, are, on many points, the most high-minded and proud-spirited people of Europe. It is true, the romance of feeling derived from the sources I have mentioned has, like all other romance, its affectations and extremes. It renders the Spaniard at times pompous and grandiloquent; prone to carry the "pundonor," or point of honor, beyond the bounds of sober sense and sound morality; disposed, in the midst of poverty, to affect the "grande caballero," and to look down with sovereign disdain upon arts "mechanical," and all the gainful pursuits of plebeian life; but this very inflation of spirit, while it fills his brain with vapors, lifts him above a thousand meannesses; and though it often keeps him in indigence, ever protects him from vulgarity.

In the present day when popular literature is

running into the low levels of life, and luxuriating on the vices and follies of mankind; and when the universal pursuit of gain is trampling down the early growth of poetic feeling, and wearing out the verdure of the soul, I question whether it would not be of service for the reader occasionally to turn to these records of prouder times and loftier modes of thinking, and to steep himself to the very lips in old Spanish romance.

For my own part, I have a shelf or two of venerable, parchment-bound tomes, picked up here and there about the peninsula, and filled with chronicles, plays, and ballads about Moors and Christians, which I keep by me as mental tonics, in the same way that a provident housewife has her cupboard of cordials. Whenever I find my mind brought below par, by the commonplace of every-day life, or jarred by the sordid collisions of the world, or put out of tune by the shrewd selfishness of modern utilitarianism, I resort to these venerable tomes, as did the worthy hero of La Mancha to his books of chivalry, and refresh and tone up my spirit by a deep draught of their contents. They have some such effect upon me as Falstaff ascribes to a good Sherris sack, "warming the blood, and filling the brain with fiery and delectable shapes."

I here subjoin, Mr. Editor, a small specimen of the cordials I have mentioned, just drawn from my Spanish cupboard, which I recommend to your palate. If you find it to your taste, you may pass it on to your readers.

Your correspondent and well-wisher,

GEOFFREY CRAYON.

LEGEND OF DON MUNIO SANCHO DE HINOJOSA.

IN the cloisters of the ancient Benedictine convent of San Domingo, at Silos, in Castile, are the mouldering yet magnificent monuments of the once powerful and chivalrous family of Hinojosa. Among these reclines the marble figure of a knight, in complete armor, with the hands pressed together, as if in prayer. On one side of his tomb is sculptured, in relief, a band of Christian cavaliers capturing a cavalcade of male and female Moors; on the other side, the same cavaliers are represented kneeling before an altar. The tomb, like most of the neighboring monuments, is almost in ruins, and the sculpture is nearly unintelligible, excepting to the keen eye of the antiquary. The story connected with the sepulchre, however, is still preserved in the old Spanish chronicles, and is to the following purport: —

In old times, several hundred years ago, there was a noble Castilian cavalier, named Don Munio Sancho de Hinojosa, lord of a border castle, wh ch had stood the brunt of many a Moorish

foray. He had seventy horsemen as his household troops, all of the ancient Castilian proof; stark warriors, hard riders, and men of iron: with these he scoured the Moorish lands, and made his name terrible throughout the borders. His castle hall was covered with banners and scimetars and Moslem helms, the trophies of his prowess. Don Munio was, moreover, a keen huntsman; and rejoiced in hounds of all kinds, steeds for the chase, and hawks for the towering sport of falconry. When not engaged in warfare, his delight was to beat up the neighboring forests; and scarcely ever did he ride forth without hound and horn, a boar-spear in his hand, or a hawk upon his fist, and an attendant train of huntsmen.

His wife, Doña Maria Palacin, was of a gentle and timid nature, little fitted to be the spouse of so hardy and adventurous a knight; and many a tear did the poor lady shed when he sallied forth upon his daring enterprises, and many a prayer did she offer up for his safety.

As this doughty cavalier was one day hunting, he stationed himself in a thicket, on the borders of a green glade of the forest, and dispersed his followers to rouse the game and drive it towards his stand. He had not been here long when a cavalcade of Moors, of both sexes, came pranking over the forest lawn. They were unarmed, and magnificently dressed in robes of tissue and embroidery, rich shawls of India, bracelets and anklets of gold, and jewels that sparkled in the sun.

At the head of this gay cavalcade rode a youthful cavalier, superior to the rest in dignity and loftiness of demeanor, and in splendor of attire; beside him was a damsel, whose veil, blown aside by the breeze, displayed a face of surpassing beauty, and eyes cast down in maiden modesty, yet beaming with tenderness and joy.

Don Munio thanked his stars for sending him such a prize, and exulted at the thought of bearing home to his wife the glittering spoils of these infidels. Putting his hunting-horn to his lips, he gave a blast that rung through the forest. His huntsmen came running from all quarters, and the astonished Moors were surrounded and made captives.

The beautiful Moor wrung her hands in despair, and her female attendants uttered the most piercing cries. The young Moorish cavalier alone retained self-possession. He inquired the name of the Christian knight who commanded this troop of horsemen. When told that it was Don Munio Sancho de Hinojosa, his countenance lighted up. Approaching that cavalier, and kissing his hand, "Don Munio Sancho," said he, "I have heard of your fame as a true and valiant knight, terrible in arms, but schooled in the noble virtues of chivalry. Such do I trust to find you. In me you behold Abadil, son of a Moorish alcaid. I am on the way to celebrate my nuptials with this lady; chance has thrown us in your power, but I confide in your magnanimity. Take all our treasure and jewels; demand what ransom you think proper for our

persons, but suffer us not to be insulted or dishonored."

When the good knight heard this appeal, and beheld the beauty of the youthful pair, his heart was touched with tenderness and courtesy. "God forbid," said he, "that I should disturb such happy nuptials. My prisoners in troth shall ye be, for fifteen days, and immured within my castle, where I claim, as conqueror, the right of celebrating your espousals."

So saying, he dispatched one of his fleetest horsemen in advance, to notify Doña Maria Palacin of the coming of this bridal party; while he and his huntsmen escorted the cavalcade, not as captors, but as a guard of honor. As they drew near to the castle, the banners were hung out, and the trumpets sounded from the battlements; and on their nearer approach, the drawbridge was lowered, and Doña Maria came forth to meet them, attended by her ladies and knights, her pages and her minstrels. She took the young bride, Allifra, in her arms, kissed her with the tenderness of a sister, and conducted her into the castle. In the mean time, Don Munio sent forth missives in every direction, and had viands and dainties of all kinds collected from the country round; and the wedding of the Moorish lovers was celebrated with all possible state and festivity. For fifteen days the castle was given up to joy and revelry. There were tiltings and jousts at the ring, and bull-fights, and banquets, and dances to the sound of minstrelsy. When the fifteen days were at an end,

he made the bride and bridegroom magnificent presents, and conducted them and their attendants safely beyond the borders. Such, in old times, were the courtesy and generosity of a Spanish cavalier.

Several years after this event, the king of Castile summoned his nobles to assist him in a campaign against the Moors. Don Munio Sancho was among the first to answer to the call, with seventy horsemen, all stanch and well-tried warriors. His wife, Doña Maria, hung about his neck. "Alas, my lord!" exclaimed she, "how often wilt thou tempt thy fate, and when will thy thirst for glory be appeased?"

"One battle more," replied Don Munio, "one battle more, for the honor of Castile, and I here make a vow that when this is over, I will lay by my sword, and repair with my cavaliers in pilgrimage to the Sepulchre of our Lord at Jerusalem." The cavaliers all joined with him in the vow, and Doña Maria felt in some degree soothed in spirit; still, she saw with a heavy heart the departure of her husband, and watched his banner with wistful eyes, until it disappeared among the trees of the forest.

The king of Castile led his army to the plains of Salmanara, where they encountered the Moorish host, near to Ucles. The battle was long and bloody; the Christians repeatedly wavered, and were as often rallied by the energy of their commanders. Don Munio was covered with wounds, but refused to leave the field. The Christians at length gave way, and the king was hardly pressed, and in danger of being captured

Don Munio called upon his cavaliers to follow him to the rescue. "Now is the time," cried he, "to prove your loyalty. Fall to, like brave men! We fight for the true faith, and if we lose our lives here, we gain a better life hereafter."

Rushing with his men between the king and his pursuers, they checked the latter in their career, and gave time for their monarch to escape; but they fell victims to their loyalty. They all fought to the last gasp. Don Munio was singled out by a powerful Moorish knight, but having been wounded in the right arm, he fought to disadvantage, and was slain. The battle being over, the Moor paused to possess himself of the spoils of this redoubtable Christian warrior. When he unlaced the helmet, however, and beheld the countenance of Don Munio, he gave a great cry; and smote his breast. "Woe is me?" cried he, "I have slain my benefactor! the flower of knightly virtue! the most magnanimous of cavaliers!"

While the battle had been raging on the plain of Salmanara, Doña Maria Palacin remained in her castle, a prey to the keenest anxiety. Her eyes were ever fixed on the road that led from the country of the Moors, and often she asked the watchman of the tower, "What seest thou?"

One evening, at the shadowy hour of twilight, the warden sounded his horn. "I see," cried he, "a numerous train winding up the valley. There are mingled Moors and Christians. The banner of my lord is in the advance. Joyful

tidings!" exclaimed the old seneschal; "my lord returns in triumph, and brings captives!" Then the castle courts rang with shouts of joy; and the standard was displayed, and the trumpets were sounded, and the drawbridge was lowered, and Doña Maria went forth with her ladies, and her knights, and her pages, and her minstrels, to welcome her lord from the wars. But as the train drew nigh, she beheld a sumptuous bier, covered with black velvet, and on it lay a warrior, as if taking his repose; he lay in his armor, with his helmet on his head, and his sword in his hand, as one who had never been conquered, and around the bier were the escutcheons of the house of Hinojosa.

A number of Moorish cavaliers attended the bier, with emblems of mourning and with dejected countenances; and their leader cast himself at the feet of Doña Maria, and hid his face in his hands. She beheld in him the gallant Abadil, whom she had once welcomed with his bride to her castle, but who now came with the body of her lord, whom he had unknowingly slain in battle!

The sepulchre erected in the cloisters of the Convent of San Domingo was achieved at the expense of the Moor Abadil, as a feeble testimony of his grief for the death of the good knight Don Munio, and his reverence for his memory. The tender and faithful Doña Maria soon followed her lord to the tomb. On one of the stones of a small arch, beside his sepulchre,

is the following simple inscription: "*Hic jacet Maria Palacin, uxor Munonis Sancij De Hinojosa:*" Here lies Maria Palacin, wife of Munio Sancho de Hinojosa.

The legend of Don Munio Sancho does not conclude with his death. On the same day on which the battle took place on the plain of Salmanara, a chaplain of the Holy Temple at Jerusalem, while standing at the outer gate, beheld a train of Christian cavaliers advancing, as if in pilgrimage. The chaplain was a native of Spain, and as the pilgrims approached, he knew the foremost to be Don Munio Sancho de Hinojosa, with whom he had been well acquainted in former times. Hastening to the patriarch, he told him of the honorable rank of the pilgrims at the gate. The patriarch, therefore, went forth with a grand procession of priests and monks, and received the pilgrims with all due honor. There were seventy cavaliers, beside their leader, all stark and lofty warriors. They carried their helmets in their hands, and their faces were deadly pale. They greeted no one, nor looked either to the right or to the left, but entered the chapel, and kneeling before the Sepulchre of our Saviour, performed their orisons in silence. When they had concluded, they rose as if to depart, and the patriarch and his attendants advanced to speak to them, but they were no more to be seen. Every one marveled what could be the meaning of this prodigy. The patriarch carefully noted down the day, and sent to Castile to learn tidings of Don Munio Sancho

de Hinojosa. He received for reply, that on the very day specified that worthy knight, with seventy of his followers, had been slain in battle. These, therefore, must have been the blessed spirits of those Christian warriors, come to fulfill their vow of a pilgrimage to the Holy Sepulchre at Jerusalem. Such was Castilian faith in the olden time, which kept its word, even beyond the grave.

If any one should doubt of the miraculous apparition of these phantom knights, let him consult the "History of the Kings of Castile and Leon," by the learned and pious Fray Prudencio de Sandoval, Bishop of Pamplona, where he will find it recorded in the History of the King Don Alonzo VI., on the hundred and second page. It is too precious a legend to be lightly abandoned to the doubter.

THE END.